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ABEL REDEVIVUS;

OR

THE DEAD YET SPEAKING.

THE LIVES AND DEATHS OF THE MODERN DIVINES.

BY

THOMAS FULLER, D.D.,

AUTHOR OF THE WORTHIES OF ENGLAND, THE HOLY AND THE PROFANE STATE,
THE CHURCH HISTORY OF BRITAIN, ETC., ETC.;

ASSISTED BY

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VOL. II.

LONDON: WILLIAM TEGG.

1867.

LONDON:
PRINTED BY WILLIAM NICHOLS,
46, HOXTON SQUARE.



Sibr.
Grant
10-5-42
46182

CONTENTS OF VOL. II.

LIVES OF

	PAGE
JOHN KNOX.....	1
PETER RAMUS.....	8
MATTHEW PARKER.....	11
HENRY BULLINGER	24
EDWARD DERING	38
FLACIUS ILLYRICUS	40
JOSIAS SIMLERUS	43
IMMANUEL TREMELLIUS	45
PETER BOQUINE	46
WILLIAM GRINDAL.....	49
BERNARD GILPIN	51
ZACHARY URSIN.....	63
ABRAHAM BUCHOLTZER	66
JOHN WIGANDUS	70
MARTIN CHEMNITIUS.....	74
RODOLPHUS GUALTERUS.....	76
CASPAB OLEVIAN	77
JOHN FOX	81
GEORGE SOHNIUS	89
LAURENCE HUMPHREY	91
JAMES ANDREAS.....	92
HIERONYMUS ZANCHIUS.....	96

	PAGE
ANTHONY SADEEL	105
WILLIAM WHITAKER	109
LAMBERT DANÆUS	118
ROBERT ROLLOCK	119
NICOLAS HEMMINGIUS	124
JAMES HEERBRAND	126
DAVID CHYTREUS	129
ALEXANDER NOWELL	135
DANIEL TOSSANUS	136
WILLIAM PERKINS	145
LANCELOT ANDREWES	156
FRANCISCUS JUNIUS	179
EDWIN SANDYS	191
GERVASE BABINGTON.....	195
JOHN WHITGIFT	197
LUCAS TRELCATIUS.....	205
THEODORUS BEZA	206
JOHN REINOLDS	219
JOSEPH SCALIGER	245
AMANDUS POLANUS	247
THOMAS HOLLAND.....	248
JOHN BALE	250
ANDREAS GERARDUS	261
BENEDICTUS ARETIUS.....	272
JOHN DRUSIUS	275
JOHN JAMES GRYNÆUS	277
ROBERT ABBOT	280
WILLIAM COWPER	306
JOHN PISCATOR	313
ANDREW WILLET	314
DAVID PAREUS	330

CONTENTS.

v

	PAGE
THOMAS ERPENIUS.....	336
ABRAHAM SCULTETUS	339
ROBERT BOLTON.....	341
WILLIAM WHATELY	348

APPENDIX.

LIFE OF MATTHEW PARKER	354
------------------------------	-----

ILLUSTRATIONS

IN VOLUME II.

	PAGE
PORTRAIT OF MATTHEW PARKER to face	11
" HENRY BULLINGER	24
" WILLIAM GRINDAL	49
" MARTIN CHEMNITIUS	74
" JOHN FOX	81
" HIERONYMUS ZANCHIUS	96
" WILLIAM WHITAKER	109
" ALEXANDER NOWELL	135
" WILLIAM PERKINS	145
" FRANCISCUS JUNIUS	179
" EDWIN SANDYS	191
" GERVASE BABINGTON	195
" JOHN WHITGIFT	197
" THEODORUS BEZA	206
" JOHN REYNOLDS.....	219
" JOHN BALE	250
" ANDREAS GERARDUS.....	261
" BENEDICTUS ARETIVS	272
" ROBERT ABBOT	280
" ANDREW WILLET	314
" ROBERT BOLTON	341

ABEL REDEVIVUS:
OR, THE DEAD YET SPEAKING.

THE LIFE AND DEATH OF
JOHN KNOX,

WHO DIED ANNO CHRISTI 1572.

JOHN KNOX was born at Giffard in [East] Lothian in Scotland, *anno* 1505, of honest parentage: brought up first at school, then sent to the University of St. Andrews, to study under Master John Major, who was famous for learning in those days, and under whom in a short time he profited exceedingly in philosophy and school divinity, and took his degrees, and afterwards was admitted very young into orders. Then he betook himself to the reading of the fathers, especially Augustine's Works; and lastly to the earnest study of the Holy Scriptures; by which being through God's mercy informed of the truth, he willingly embraced it, and freely professed it, and imparted it to others. But when there was a persecution raised up by the bishops against the professors of the truth, he fled into England, where he preached the Gospel with much zeal and fruit, both at Berwick, Newcastle, and London. He was much esteemed by King Edward VI., who proffered him a bishopric, which he rejected, as having *aliquid commune cum Antichristo*, "something in it common with Anti-

christ." King Edward being dead, the persecution raised by Queen Mary made him leave England, and go to Frankfort, where for a time he preached the Gospel to the English congregation: but meeting with opposition there, both from Papists and false brethren, he went to Geneva.

Anno Christi 1559, and of his age 54, the nobility of Scotland, with some others, beginning the Reformation of religion, sent for him home; and shortly after he was settled minister at Edinburgh, where he preached many excellent sermons. *Anno Christi* 1566, the earl of Murray being slain on the Saturday, Knox preaching at Edinburgh the next day, amongst the papers given of those that desired the prayers of the church, he found one with these words, "Take up the man whom ye accounted another god." At the end of his sermon he bemoaned the loss that the church and state had by the death of that virtuous man; adding further, "There is one in this company that makes this horrible murder the subject of his mirth, for which all good men should be sorry; but I tell him, he shall die where there shall be none to lament him."

The man that had written those words was one Thomas Metellan, a young gentleman of excellent parts, but bearing small affection to the earl of Murray. He, hearing this commination of John Knox, went home to his sister, and said, that John Knox was raving to speak of he knew not whom. His sister replied with tears, "If you had taken my advice, you had not written those words;" saying further, that none of John Knox's threatenings fell to the ground without effect. And so indeed this came to pass; for, shortly after, this gentleman, going to

travel, died in Italy, having none to assist, much less to lament him.

Towards Knox's later end, his body became very infirm, and his voice so weak that people could not hear him in the ordinary place; wherefore he chose another place, wherein he preached upon the history of Christ's passion, with which, he said, it was his desire to close his ministry. Finding his end near, he importuned the council of the city to provide themselves a worthy man to succeed in his place. Master James Lawson, professor in Aberdeen, was the man pitched upon; and commissioners were sent from the church of Edinburgh to request him to accept of the place. John Knox also subscribed that request; adding, *Accelera, mi frater, alioqui serò venies*: "Haste, my brother, otherwise you will come too late." This made Master Lawson to hasten his journey; and when he was come, he preached twice to the good liking of the people; whereupon order was taken by the rulers of the church for his admission. At which time John Knox would needs preach, though very weak, which also he performed with such fervency of spirit, that he was never before heard to preach with so great power, or more content to the hearers. In the end of his sermon, he called God to witness that he had walked in a good conscience with them, not seeking to please men, nor serving either his own or other men's affections, but in all sincerity and truth had preached the Gospel of Christ. He exhorted them in most grave and pithy words to stand fast in the faith they had received: and so having prayed zealously for God's blessing upon them, and the multiplying of God's Spirit upon their new pastor, he gave them his last farewell.

Being conveyed to his lodging, that afternoon he was forced to betake himself to his bed; and was visited by all sorts of persons in his sickness, to whom he spake most comfortably. Amongst others the earl of Morton came to see him; to whom he said, "My lord, God hath given you many blessings,—wisdom, honour, nobility, riches, many good and great friends; and He is now about to prefer you to the government of the realm" (the earl of Mar, the late regent, being newly dead). "In His name I charge you, use these blessings better than formerly you have done, seeking first the glory of God, the furtherance of His Gospel, the maintenance of His church and ministry; and then be careful of the king, to procure his good, and the welfare of the realm. If you do thus, God will be with you, and honour you: if otherwise, He will deprive you of all these benefits, and your end shall be shame and ignominy." These speeches the earl called to mind about nine years after, at the time of his execution, saying, that he had found John Knox to be a prophet.

A day or two before Knox's death, he sent for Master David Lindsay, Master Lawson, and the elders and deacons of the church; to whom he said, "The time is approaching, which I have long thirsted for, wherein I shall be released from all my cares, and be with my Saviour Christ for ever. And now 'God is my witness, whom I have served with my spirit in the Gospel of His Son,' that I have taught nothing but the true and sincere word of God; and that the end that I proposed in my ministry was, to instruct the ignorant, to confirm the weak, to comfort their consciences who were humbled under the sense of their sins, and borne down with the threatenings of

God's judgments. I am not ignorant that many have [blamed] and do blame my too great rigour and severity; but God knoweth that in my heart I never hated those against whom I thundered God's judgments: I did only hate their sins, and laboured according to my power to gain them to Christ:—that I did forbear none of what condition soever; I did it out of the fear of my God, who hath placed me in the function of His ministry, and I know will bring me to an account. Now, brethren, for yourselves, I have no more to say, but to warn you that you 'take heed to the flock over which God hath placed you overseers, which He hath redeemed by the blood of His only begotten Son.' And you, Master Lawson, fight a good fight; do the work of the Lord with courage, and with a willing mind; and God from heaven bless you, and the church whereof you have the charge. Against it (so long as it continues in the doctrine of the truth) the gates of hell shall not prevail."

Having thus spoken, and the elders and deacons being dismissed, he called the two preachers to him, and said, "There is one thing that grieveth me exceedingly. You have sometimes seen the courage and constancy of the laird of Grange in the cause of God; and now that unhappy man is casting himself away: I pray you go to him from me, and tell him, that unless he forsake that wicked course that he is in, the rock wherein he confideth shall not defend him, nor the carnal wisdom of that young man whom he counteth half a god" (which was young Leshington) "shall yield him help; but he shall be shamefully pulled out of that nest, and his carcass hung before the sun" (meaning the castle which he

kept against the king's authority). "For his soul, it is dear to me; and, if it were possible, I would fain have him saved." Accordingly they went to him, conferred with him, but could by no means divert him from his course: but, as Knox had foretold, so the year after his castle was taken, and his body was publicly there hanged before the sun: yet at his death he did express serious repentance.

The next day Knox gave order for the making of his coffin, continuing all the day (as he did also through all his sickness) in fervent prayer, crying, "Come, Lord Jesus: sweet Jesus, into Thy hands I commend my spirit." Being asked whether his pains were great, he answered, that he did not esteem that a pain which would be to him the end of all his troubles, and the beginning of eternal joys. Oft, after some deep meditation, he used to say, "O, serve the Lord in fear, and death shall not be troublesome to you. Blessed is the death of those that have part in the death of Jesus."

The night before his death, he slept some hours with great unquietness, often sighing and groaning; whereupon, when he awakened, the standers by asked him how he did, and what it was that made him mourn so heavily. To whom he answered, "In my life-time I have been assaulted with temptations from Satan, and he hath oft cast my sins into my teeth to drive me to despair; yet God gave me strength to overcome all his temptations: but now the subtil serpent takes another course, and seeks to persuade me that all my labours in the ministry, and the fidelity that I have showed in that service, hath merited heaven and immortality. But blessed be God, that brought to my mind these Scriptures:

‘What hast thou that thou hast not received?’ And, ‘Not I, but the grace of God in me.’ With which he is gone away ashamed, and shall no more return : and now I am sure that my battle is at an end, and that without pain of body or trouble of spirit I shall shortly change this mortal and miserable life with that happy and immortal life that shall never have an end.” After which, one praying by his bed, having made an end, asked him if he heard the prayer. “Yea,” said he, “and would to God that all present had heard it with such an ear and heart as I have done;” adding, “Lord Jesus, receive my spirit.” With which words, without any motion of hands or feet, as one falling asleep rather than dying, he ended his life.

Never was man more observant of the true and just authority of church rulers according to the word of God, and the practice of the purest primitive time. He always pressed due obedience from the people to the faithful pastors and elders of the church. He died *anno Christi* 1572, and of his age 62. Men of all ranks were present at his burial. The earl of Murray, when the corpse was put into the ground, said, “Here lies the body of him who in his life-time never feared the face of any man.”

Undaunted Knox would never fear to tell
The best their follies, if they did not well.
He was severe to those that would not be
Observant to his preach’d divinity.
He loved the ways of peace, and would delight
Himself in God’s just laws both day and night.
His soul would be laborious to fulfil
The sweet commands of his dear Maker’s will.
In peace he lived ; and with a peaceful breath
He call’d on God, and yielded unto death.

THE LIFE AND DEATH OF PETER RAMUS.

WHO DIED ANNO CHRISTI 1573.

PETER RAMUS was born in France, *anno Christi* 1515. His grandfather was a nobleman, who (having his estate plundered by Charles, duke of Burgundy, general under the Emperor Charles V.) was forced to leave his country, and to betake himself to the poor and painful life of a husbandman: and his father, being left very poor by him, was fain to live by making of charcoal. Ramus, being from his childhood of an excellent wit, of an industrious nature, and much addicted to learning, was compelled for his subsistence to live as a servant with one of his uncles: but finding that, by reason of his many employments, he had no time to follow his book there, he thought it better to betake himself to the service of some learned man. So, going to Paris, and being admitted into the College of Navarre, he laboured hard all day for his masters, and spent a great part of the night in study, so that in a short time he was made Master of Arts, and laureate poet: and the professors in that college, every one taking much delight in his diligence, each strove to forward him in learning, and lent him such books as he needed.

Then he betook himself to instructing of others, and to exercise himself in private lectures, till thereby he had fitted himself for more public employments. Then was he appointed publicly to read logic; and

when he was twenty-one years old, he published his "Logic, with some Animadversions upon Aristotle." This procured him much love, every one admiring such ripe parts in so young a man: and, envy being the usual concomitant of virtue, he had also many that envied and aspersed him; especially the Sorbonne doctors, who accused him of heresy in philosophy, for that he, being but a novice, durst take upon him to correct Aristotle, the prince of philosophers. And by their authority they so far prevailed that Ramus was forbidden to read or write any more of philosophy.

This being very grievous to him, it pleased God to stir up the heart of the governor of another college to send for him to assist him in restoring of that college, which was now empty; the students being all fled by reason of the infection of the plague: and it came to pass that in a short time (Ramus being so famous a man) the college was better stored with students than ever it was before. The Sorbonnists much raged at this, and laboured to sow division between the governor of the college and him: yet Ramus carried himself with so much candour and ingenuity that they lived together with much concord. At last, that governor dying, Ramus succeeded him: and by the cardinal of Lorraine's means (who was a great favourer of learning) he was made the Regius Professor of Rhetoric and Philosophy, *anno Christi* 1551, and of his age thirty-six.

His fame spreading into all the universities of Christendom, there were many princes that strove to get him out of France, proffering him large stipends if he would come to them: but he, being now famous in France, preferred his own country before all others,

and therefore rejected all their offers. In Paris he had so great esteem that, though his enemies strongly opposed it, yet he was made dean of the whole university: and so having obtained a more quiet kind of life, he betook himself to the study of the mathematics, wherein he grew very exquisite. But when the civil wars brake forth in France for religion, and that none could safely enjoy themselves, or anything that they had, when, under pretence of religion, every one revenged his own private quarrels upon others; Ramus, to free himself from this tempest, left Paris, and went to Fontainebleau, where the king's library was. Yet neither there could he be in safety: so that at last he was compelled to betake himself to the camp of the prince of Condé. But when he saw that France was no fit place for him for the present to reside in, he resolved to travel into Germany, till God should restore peace to his country again; and accordingly he went to Argentine [Strasburg], Basil, Lusanna [Lausanne], Tygure [Zurich], Heidelberg, Nuremberg, and Augsburg, and was entertained in all these universities with great applause and with much joy by all learned men. And when the civil war was ended in France, he returned to Paris again.

Then he remained in his college till that horrible massacre happened on St. Bartholomew's Eve, wherein so many thousands perished by the cruel hands of bloody Papists: at which time the college gates being fast shut, he locked himself up in his own house, till those furious Papists brake open his doors, and, finding him, ran him through, and, being half dead, threw him out of his window; and not satisfied therewith, they cut off his head, dragged his





MATTHEW PARKER

body about the streets in the channels, and at last threw it into the river of Seine, *anno Christi* 1572, and of his age seven-and-fifty. After which also they seized upon his goods, library, and writings, whereby many excellent Commentaries and other works (not fully complete) perished, to the great loss of learned men.

Industrious Ramus from his youth inclined
Himself t' obtain a well-composed mind.
His heart was serious, and he took great pains
To sow good seeds, and after reap the gains.
He was beloved of all that loved the fame
Of learning; for he had a winged name.
His care, his love, his industry was such
That in few years his heart attain'd to much.
But in conclusion, envy, that still crowds
Into true fame, involved him in the clouds
Of sudden ruin: Papists thought it good
To take a surfeit of his guiltless blood.

THE LIFE AND DEATH OF MATTHEW PARKER.*

IN the year of grace 1504, the nineteenth year of the reign of King Henry VII., was this worthy prelate, Matthew Parker, born at Norwich, on the sixth

* [The brief Life of Parker for which this is substituted in accordance with the directions in Fuller's Preface, will be found in the Appendix at the end of this volume.—ED.]

day of August. His father, William Parker, a citizen of that city, though of no great eminent note, yet of honest repute and of a competent estate, and descended from an ancient family of that name; the dignity whereof in the person of this Matthew was not revived only, but much advanced. His father being taken from him in the time of his minority, he was, by the careful provision of Alice Parker, his mother, now a widow, trained up in good literature, until he attained to the age of eighteen years; who then, as a discreet woman and regardful of her child's good,—that those rudiments of learning which he had already received might not be lost, but improved, and further addition made thereunto,—procured his entrance into Corpus Christi College in Cambridge, about the fourteenth year of King Henry VIII., where she was resolved to make what shift she could to maintain him, until he had attained that for which she desired to place him there, to wit, ability for employment in some learned function.

There being entered, he so carried himself, and gave so good proofs of his parts and pregnancy, that within a few months he was chosen Scholar of the house, having a bible clerk's place conferred upon him; and so his mother [was] eased of her charge. Having after that taken his first degrees, and being made Fellow of the house, he began to addict himself mainly unto the study of divinity, and therein made good progress. Nor was he either of the number of those that will be flying out of the nest before they be well fledged, and teaching of others ere they have learned aught themselves, or yet of those that are wont to wrap up their talent in a towel, and whelm their light under a bushel, regarding more

their own ease than the benefit of others, and the end whereunto their studies should tend; but after some four or five years spent in furnishing himself with fit matter for the pulpit, he began now to look abroad into the neighbouring places: and considering what great need the people had of instruction in those blind and dark times, wherein the lights were grown dim, and vision was [rare], and because so rare, the more precious; he employed himself diligently, as occasion and opportunity was offered, in delivering out the word of God unto them, and that in another manner of way than was usual in those days.

By means hereof notice taken of his diligence and dexterity therein, that he might the more freely make use of his talent without opposition or disturbance, he had authority granted him by the king's letters patent, and the archbishop's general licence, to preach where he would without control. With this power backed, he launched further out; and being not as yet tied to any special charge, he bestowed his labours sometime in one place, sometime in another, and that in the most eminent cities and other parts of the realm, where he deemed most good might be done; and was not long after called to be chaplain in ordinary to Queen Anne [Boleyn], the pious mother of that heroical princess of blessed memory, Queen Elizabeth; by whose favour also he was made dean of Stoke in Suffolk, where he caused a school to be erected for the education and training up of youth in good literature.

After the unfortunate death of Queen Anne, he was by the king taken into his service. And having now taken the degree of Doctor in Divinity, he was,

by his majesty's special letters of recommendation, chosen Master of the college wherein he had been both Scholar and Fellow before; the college not long after by unanimous consent settling also upon him the benefice of Landbeach in the Isle of Ely, not far from Cambridge.

The fore-mentioned preferments he retained during the whole residue of King Henry's life and reign; continuing still constant in the exercise of his ministry, unto the happy entrance of that religious prince, and of wisdom and understanding above his years, King Edward. At which time albeit the deanery of Stoke were dissolved, Dr. Parker much grieving for it, and withstanding it what he could, the rather in regard of the school annexed to it and depending upon it; yet had he in lieu of it a yearly pension assigned unto him out of the king's exchequer: and being by him also entertained, as by his father before him, he was further advanced by him (so well he esteemed of him) to the deanery of Lincoln and the prebendary of Coldingham in the same church.

Thus continued he in a plentiful and worshipful estate, until the untimely death of that mirror of princes, and the disastrous succession of his sister, Queen Mary; when true religion was suppressed, superstition re-established, and those godly teachers that continued constant in the profession of Christ's truth were deposed, ejected, stripped of their means and maintenance, and constrained either to fly the land or lie hid, unless they would expose themselves to fire and faggot; the best and least they could look for, if they came into the hands of those who had never learned what mercy meant. But these violent

courses now taking place, this reverend man among others, who stuck still to the better, though now weaker, side, was constrained to leave all, and to shift for himself: and the rather, for that he had married a wife, a woman of good note, (by whom in process of time he had three sons, whereof two survived him,) as a thing, though allowable, not by God's word alone, but by the laws of the land also then in full force, yet by their Popish canons inhibited and condemned as a foul and heinous crime. With his wife, therefore, (whom he would not dismiss yet all that time,) and such issue as he had then by her, he kept close in a friend's house; though leading a poor and obscure life in very mean estate, without any aid or succour from abroad, yet, in regard of his rest and freedom for study, with such contentment as that divers times he professed he should not have desired any other condition, save for the fear of danger both to himself and his friend, which could not but much distract.

But the fury and rage of those times being over, (as nothing violent, we say, lasteth long; it was but a storm, though a fierce and a fiery one; but a shower, though a shower wherein it rained blood in abundance,) a great calm ensued by the laying of her, who had raised it, to rest; and the raising up of her sister, one of a far other spirit, in her room. Upon whose happy entrance, among others that had lain hid, wanting means and opportunity to escape otherwise, this our Matthew came abroad again, and was by that blessed servant of God, Queen Elizabeth, whose mother he had formerly attended on unto her death, advanced to the archbishopric of Canterbury, lately become vacant by the decease of the Cardinal

Reginald Pole, departing not many hours after his mistress and kinswoman Queen Mary; and was thereunto consecrated in the chapel of the palace at Lambeth, on the seventeenth of December, in the year of grace 1559, by William Barlowe bishop of Bath and Wells, Miles Coverdale bishop of Exeter, John Scory bishop of Chichester, and John Hodgkin suffragan of Bedford; being the seventieth from Augustine, the first of that see, and the first that without power or pall from the pope, and such frivolous rites of the Romanists' use, was enthronized in that seat.

Being thus suddenly now, as Joseph sometime in Egypt, not freed only from his fears and confinement, but advanced to the highest pitch of ecclesiastical preferment that our church and state afford, and others by degrees are wont to climb up to, he was nothing thereby altered, (as in such case too oft it falleth out,) but demeaned himself still like himself. Nor did his true worth ever more than now manifest itself, when, by his wise, discreet, and temperate carriage in so sudden a passage from so low a downfall to so high an ascent, he showed himself a man able to manage either condition, and (that which is the gift of a very few) to walk steadily and evenly in either. For neither was he hereupon either puffed up with pride, though honours suddenly achieved are over prone to swell up; or overwrought to a neglect of his ministerial employments, which such places oft much impeach; or surprised with a tenacious and avaricious disposition, as is wont to befall those that come hungry to such preferments, and have had former experience of the fickleness of them. For he carried himself in a meek and mild manner toward all sorts, even the meanest; with

much discretion in regard of the diversities of judgments, which could not but be great and not easy to accord in those times, when such extremity of heat had so lately been exercised by some of the one side against the other ; with great gentleness and patience toward men of hot and high stomachs, though without any base and servile either condescending to them or complying with them ; with much lenity and forbearance towards persons faulty and delinquent, thereby to win them to better courses, until they seemed to be incorrigible ; and with no less kind encouragements in every kind to those, of his clergy especially, whom he perceived to be well affected, of honest carriage, and diligent and industrious in their places.

To which purpose also he visited his whole province, not by deputies or substitutes, but in person himself. And, albeit his means at present could be no other than very short and mean, having been wholly stripped some years past of all his yearly revenues, and constrained to live with his charge on such small stock as he had lying by him all the time of his concealment ; and the place he was preferred to as yet rather enforced him to further and far greater expense than affording means to discharge the same ; yet such was his free, liberal, ingenuous, and generous disposition that (the like whereof, I suppose, hath been seldom or never done by any other, either before him or since him) he freely and frankly remitted unto his whole clergy those fees that under the title of "procurations" are generally and justly at such times demanded. And for the better encouragement of those of the ministry to the constant and diligent execution of their duty in instruct-

ing the people committed unto their charge, (because examples much move, and great men's actions are more exemplary,) notwithstanding his manifold distractions and various employments by occasion of his place, he forbore not frequently to preach (as his other important and more public affairs permitted) sometime in his own cathedral church, and at other times in the towns and villages abroad; continuing constant in that his painful practice amidst much weakness and craziness, the attendants of old age.

In that seat he sat fifteen years and five months: during which time (that which is not found to have befallen any of his either predecessors or successors) he either consecrated or confirmed the bishops of all the seats throughout the whole land; yea, all of them, one alone excepted, within his first three years; and that one, to wit, of Llandaff, in his seventh.

He deceased May the 17th, 1575, having passed over, without any grievous disaster to speak of, (his party share in that general calamity of the godly in Queen Mary's time only excepted,) the term of seventy and one years. His common motto, which he had oft in his mouth, and caused to be painted on the walls of his house and the glass of his windows, (as one in the greatest height of worldly honour, minding and meditating on the vanity of this world and the things of it,) was that of St. John: "The world passeth away, and the concupiscence of it." (1 John ii. 17.)

Before his decease some space of time, the better to mind him of his mortality, he caused his monument or tomb to be made of plain black marble, and to be

placed in the chapel of Lambeth House, where he received his archiepiscopal consecration: in which also, according to his will so disposing it, his corpse lieth enclosed, (no other having place of sepulture besides himself in that chapel,) with this epitaph (composed by Dr. Haddon, sometime one of his officers, and afterward one of the Masters of Request to Queen Elizabeth) engraven thereupon:—

“Matthew Parker lived sober and wise;
Learned by study and continual practice;
Loving, true, of life uncontroll’d:
The court did foster him, both young and old.
Orderly he dealt; the right he did defend:
He lived unto God; to God he made his end.”

The reason why he desired to have his remains there reposed, in a vault for the receipt thereof purposely framed, was (as by some is reported) for that a great nobleman, in highest favour in those times, having laboured earnestly to get that house from the see, this our archbishop stiffly and stoutly withstood him, and by earnest solicitation obtained from the queen’s majesty this promise, that he should never have it so long as the archbishop abode there; which he therefore (to add the stronger obligation to that promise) took order it should be as well after his decease as before.

He was a man of a grave aspect, and of a staid and settled carriage; of a mild disposition, and courteous demeanour; a favourer of learned men, and a lover and promoter as well of learning as of religion; and, as in other things, so especially in his disposition concerning these outward things, of a marvel-

lous wise and discreet temper; as provident and frugal, (without any taint of base courses, wherewith many use to supply and support their prodigality, taking in that by hook and crook with the one hand, that wickedly and wastefully they fling as fast away with the other,) otherwise the revenues of his see, being by some sinister courses formerly much impaired, could never have enabled him to do as he did,—so yet withal very bountiful, yea, magnificent; much addicted to hospitality, and very regardful both of his own credit, and of the honour and dignity of his place. For, first, he was careful to repair the palace at Canterbury, being almost wholly ruined, and ready to fall to the ground: the restoration whereof performed, not in necessary only, but in beautiful and stately manner, stood him in £1400. The like care and charge he was at with the palace of Lambeth, being much out of repair; (which he also much enlarged;) and with the choirs of the churches annexed to his see, being many, and the most of them much decayed. And whereas, for the repair and furniture of those and other his houses, he was fain to take many materials and commodities on trust, very careful was he to see in due time all such debts discharged, that no danger or damage might accrue unto those, who, perceiving his disposition this way, and how much he abhorred to run long behindhand with any, were right willing and ready upon all occasions to supply him with whatsoever he required.

Besides that, in his entertainments he was very free, yea, magnificent upon special occasions: as in that sumptuous and well ordered feast made by him at the time of the assizes, upon the finishing of that

stately hall re-edified at Canterbury ; and the like at some other solemn times ; to say nothing of a liberal table constantly maintained with him for the ordinary entertainment of his own retinue, and such company as commonly repaired to him, and the relief of the poorer sort.

Nor did his liberality and bounty die with him, but survived him in many monuments and fruits of it remarkable. For he founded a free school at Rochdale in Lancashire. In the diocese of Norwich he took order for six sermons to be preached yearly at certain times in five several parishes, with consideration for the same. To the city of Norwich, where he was born, he gave a basin and ewer of silver and gilt of one hundred and seventy-three ounces ; and fifty shillings by the year, to be constantly distributed among the poor there. To Corpus Christi College in Cambridge, where he had been trained up, he gave lands for the maintenance of two Fellows and thirteen Scholars ; three hundred and ten ounces of plate ; the perpetual advowson of St. Mary Abchurch in London ; a lease for seventeen years of fourteen pounds eight shillings by the year ; and a hundred pounds to purchase lands for the maintenance of a fire in the common hall there, from the first of November to the last of February. Besides all this he built for them their inner library, with two chambers adjoining to it ; and furnished it with no small number of books, some printed ones, some manuscripts of no small value. To Gonville and Caius College he gave likewise a silver and gilt cup of fifty-and-six ounces, besides three other of lesser size, and divers books. To Trinity Hall a scholarship, and the like quantity of plate and books. And, lastly, (over

and besides many other sums and gifts for other the like pious uses,) to the university library, a hundred choice books,—fifty printed, fifty written,—very precious and rare ones.

His care and study indeed was (sparing therein no expense) to gather together and preserve such monuments of antiquity as might give light to the stories of former times, or be useful otherwise. And here, because the Book of God justly claimeth the chief respect, as for antiquity and authority, so for use and necessity, as containing in it that one necessary thing, on which man's eternal welfare dependeth; considering the great want of Bibles in many places, and through neglect the decay of them in others, he took much pains, with the assistance of other godly learned, in mending the English Translation; and caused the same so amended to be in a large paper and fair character imprinted, and dispersed abroad through the whole realm.

And for the works of other writers, those of our own nation especially, such as were hard to be gotten, and likely to perish, as remaining only in a few old manuscripts, unless some course were taken for the preservation of them; he gathered together so many of them as he could light on; and disposed them in such places, where they might both be in safe keeping, and lie ready at hand for the learned upon all occasions to make use of; withal culling out some of them, to be made more public; which, with much travail and pains therein taken, having by collation of sundry copies together corrected and much amended, he caused to be imprinted, as well for the benefit of strangers abroad, as for the use of our own at home. Of this sort were,—

1. Matthew of Paris's History. 2. Matthew of Westminster's Historical Flowers. 3. Asser Bishop of Sherborne's Story of King Alfred, printed in a Saxon letter, with the archbishop's Preface before it.

He caused also to be compiled and published a learned and large volume, concerning, 4. The Antiquities of the British Church : together with a Story of the Privileges of the Church of Canterbury, and seventy Archbishops of that See.

At the funeral of that famous divine, Martin Bucer, he preached, 5. A Sermon out of the Book of Wisdom, chap. iv. verses 6, 9 ; which was afterward also published in print.

Love, learning, wisdom, and true zeal,
Patience in want, and bounty in weal,
Were the chief flowers in that crown
Which gave this man of men renown.
The crosier did not supersede
His cure of souls, nor did he plead
Affairs at court : his pastoral heat
Grew ne'er the less as he grew great.
Five kings and queens his days did see
Enthroned and sceptred : the first three
Did view his merit, and enhanced him,
The fourth destroy'd, the fifth advanced him
To Lambeth chair, where he the church did guide
In peace ; and full of age and honour died.

THE LIFE AND DEATH OF HENRY BULLINGER.

IN the year of our Lord 1504 Henricus Bullingerus was born at Bremogarta [Bremgarten], a town in Switzerland. He was descended from an ancient and a noble family, much esteemed and honoured in those parts. Being an infant, he was twice in great danger of his life, but preserved by the powerful hand of God, contrary to the expectation of his parents and friends : first, from the pestilence, wherewith those parts were at that time grievously punished ; and secondly, from a wound which he received in his throat by reason of a fall, whereby he was made unable to admit of any nourishment for the space of five days.

His father being a man of great learning, and bearing an extraordinary affection unto the arts and their professors, he was very careful to provide that the tender years of this his son might be bathed in the fountains of learning ; and for that cause (he being not fully five years old) he was sent unto a country school near adjoining, where he continued seven years ; but, by reason of the inability of his master, he profited not much. Yet he attained unto that perfection, that he exceeded those which learned with him, not without the approbation of his master. His parents well perceiving the towardliness of the child, and finding that schoolmaster not to be a sufficient tutor for him, they presently entered into a consideration of sending him unto some more eminent place, where he might be instructed in the arts, for the better perfection of nature ; and therefore in the year 1516 he was sent unto Emmerich, a town in the dukedom of Cleves, then



HENRY BULLINGER.

famous for the many learned scholars wherewith it was adorned. And here he was committed unto the tuition of Casparus Glogoviensis, and of Petrus Cochemensis Mosellanus, and others, being men beautified with excellent endowments, and famous both for their method of teaching, and severity of discipline; which latter was most acceptable unto this Bullinger; and for that cause, being yet a child, he had an intent to unite himself unto the order of the Carthusians, it being the strictest and most severest.

In this place Bullinger continued three years, to the great perfection of his studies, and increasing of his knowledge in the arts and tongues; during which time he received little maintenance from his father. He furnished himself with victuals, sometimes by singing, sometimes by begging from door to door: which action he performed, not because his father was poor and could not, or covetous and would not, confer a sufficient annual pension on him; but he did it because he desired to have some experience of the miserable and wretched condition of poor men, that in future times he might be the more willing and ready to relieve and succour them. Afterwards he removed unto Cologne, where he studied logic; and notice being taken of his excellent qualities, he proceeded Bachelor of Arts. And because there were great controversies in the churches then touching some points of divinity, he inclined unto the study of theology; and withal desired to know of those who were esteemed the best scholars, what authors were fittest to be read, to ground him in the knowledge thereof. They all advise him to consult with Lombard, his writings being of good account and autho-

city in those times. This counsel was embraced by Bullinger, who not contenting himself with that author, he went unto Georgius Deinerus; by whose procurement he obtained an admission into the public library at Cologne; where he studied the Homilies of Chrysostom on Matthew, read over some chief parts of the works of Augustine, Ambrose, Origen. The works of Luther he read privately in his own chamber, which indeed were the means of enlightening his understanding; for by the reading of them he was induced to peruse and to search into the Scriptures, and especially into the New Testament; whereby he entered into a detestation of the doctrine of the church of Rome, and into a constant and firm resolution of rejecting the austere life of the Carthusian monks.

In this academy he went forth Master of Arts; and then he returned unto his father's house, where he spent a whole year in his private studies and meditations; at the end whereof he was called by Wolfgangus Jonerus unto Capella [Cappel], (he being abbot there,) a monastery situate in the fields of Tigurum [Zurich], and advanced by him to be head schoolmaster. During his residence he was entirely beloved, not only of the abbot, but also of Simler, Zuinglius, Ecolampadius, and of other excellent and reverend personages, for those excellent parts wherewith he was endued.

About this time he joined with Zuinglius as touching a reformation in the church; he labouring to produce it at Tigurum [Zurich], and the other endeavouring to effect it at Capella [Cappel]: which in short time took good effect; for they cleared both places of masses and idols, and of many other things

which appeared superstitious in the church. This he did during his residence at Capella, and with so much the more happy success because he was appointed to read the public divinity lecture in the same school.

In the year 1529 he was called unto Bremogart [Bremgarten], the place of his birth, to preach the word of truth unto them. Here he began openly to condemn the errors of the Papists, stoutly defending his father's doctrine, who had formerly discovered and confuted their errors. But some of the more eminent citizens, not well brooking his doctrine, exercised their authority, in expelling him the city; placing in his office a godly and learned theologue, named Gervasius Scholasticus. But his name being famous amongst the Switzers, and many of them having a great desire to hear him, he was called unto his own country to preach the Gospel of Christ; wherein he was so powerful that he caused them to rectify many abuses in the church, and so well approved of that the senate kindly entreated him to remain there, and to go forward in his teaching. He answered them, that he was so strictly bound by promise unto the senate of Tigurum [Zurich], and to the abbot of Capella, that he could do nothing without their leave and consent. Wherefore they presently dispatched an ambassador unto Capella; who wrought so effectually with the senate, that they willed Bullinger to remain in his own country, where he continued preaching the Gospel together with Gervasius three years, with the unanimous consent of all the citizens. And the Gospel by the industry of these two learned and vigilant watchmen flourished in the same place; which (although it were opposed by the Anabaptists,

who laboured to hinder the growth of the church) was preferred by God, who stirred up this Bullinger to confute with invincible arguments, in the presence of the whole church, their erroneous opinions.

But as one misery seldom comes alone, without the addition of another, even so it happened at this present; for the church of Bremogart [Bremgarten] was not only troubled with the erroneous opinions of these Anabaptists, but also vexed with intestine discords; wherein the Papists having the upper hand, Bullinger, with his father and brother, and his faithful colleague Gervasius, were banished their country, in the year of our Lord 1531. Whence departed, they went unto Tigurum [Zurich], and were kindly entertained by Wernerus Steiner, who together with them greatly lamented the troublesome state of the church. In the same year the church of Basil was destitute of a pastor, by reason of the death of *Æcolampadius*; whereupon he was called by them unto the discharging of a pastoral office amongst them. But the senate of Tigurum detained him, and appointed him in the place of *Zuinglius*, according to his own desire: for, when he went forth with the Tigurines to battle, he desired of them, if any misfortune came to him, that they would be pleased to nominate Bullinger to be his successor.

And unto this office he was called in a time full of danger, even to build up and to confirm and strengthen a church greatly shaken and afflicted. Which he performed with such patience and modesty that false doctrine began again to be discovered, and the truth to be firmly planted in the hearts of many; which he well perceiving, ceased

not to proceed and go forward, praising almighty God for ordaining and esteeming him a worthy instrument for the advancing and propagating of His truth. And for that cause he wrote a Confession of his Faith, sending it unto Constance to Bucer, and other learned divines there assembled for the establishing of an agreement amongst the churches; which work of his was approved of by Bucer and by the whole assembly, esteeming it worthy to be embraced of the adjacent churches.

In the year 1536 he was present at Basel with Bucer and others, about the reconciling of different points which did great hurt unto the church, and especially about the reconciliation betwixt Luther and the Helvetian churches; where it being declared against him that he laboured for a defection unto Luther and all his opinions, he cleared himself of that aspersion, but departed unsatisfied concerning his desire, to his great grief; who notwithstanding so bridled his affection that in the midst of their contentions he abstained from all bitterness of speech.

In the year 1538 some of our English nobility came unto Tigurum [Zurich], to be instructed in the grounds of religion, and to have his judgment concerning the public rites and ceremonies of the church. This happened about the time that Henry VIII. had disburdened himself of the weight of the pope; the English being greatly inflamed to embrace a pure worship of the Lord, which had not yet been conversant among them. These men were kindly entertained by Bullinger, who also gave them full satisfaction concerning the things demanded. Before their departure, they entreated him that he

would write some short treatise concerning religion unto their sovereign, whereby he might be egged forward in his resolution touching the reformation of the church. Unto which he willingly condescended [consented]; and wrote unto the king two learned treatises, exhorting him to set aside the inventions of men, and to give himself wholly unto the word of God; and to have all things in his dominion regulated and squared according unto the canonical Scripture.

In the year following he laboured to purge the church of that gross error of Casparus Schwenckfeldius, a Silesian, concerning the human nature of Christ; who taught that after His ascension into heaven, and sitting at the right hand of His Father, it was so deified and made co-equal unto the Word, that it was no more a creature; which error received strength and was fostered by the approbation of great persons in Suevia, but quickly overthrown by the laborious preaching and writing of Bullinger. Within short time after, there fell out a hot and irreconcilable contention between Luther and the other Protestant pastors, insomuch that he openly styled them damned heretics, and enemies unto the sacrament; insomuch that Melancthon said unto Bullinger, *Desino sperare ecclesiarum pacem*, "I despair of a settled peace amongst the churches;" and again, *Privato periculo, quod nunc mihi impendit, etsi non est leve, tamen tantum non moveor quantum ecclesiarum distractionibus*: "I am not so much grieved with that private danger which on all sides threatens my ruin, as I am with these distractions of the church."

But these contentions ceased and were taken away

by the death of Luther: yet there followed a happy consent and agreement betwixt Calvin and the church of Geneva of the one side, and the Tigurines on the other, concerning the sacrament; wherein Calvin seemed to adhere unto the opinion of Luther in the judgment of the Tigurine ministers. Wherefore, that he might free himself from this suspicion, taking Farellus with him, he came unto Tigurum [Zurich], where a form of agreement was written by Calvin and Bullinger, and approved of by the churches of Rhetia and Helvetia, and afterwards published for the general good of the church; and by this means (God so disposing) the churches were not only united firmly amongst themselves, but also many were confirmed and strengthened in the knowledge of the truth.

And this agreement set such an edge on the teeth of their adversaries, that they began more bitterly to inveigh against the truth of Christ. And still labouring to propagate the truth, he wrote several Decades unto Edward VI., king of England. And because a free and unmolested preaching of the Gospel was granted unto the English, he sent frequent letters unto the nobility, bishops, and pastors of the church, exhorting them unto a perseverance in the work begun, and that with all purity and constancy. During which act of his, a legate came from the pope with authority to command the Helvetian prelates to be present at the council of Trent: who was answered by Bullinger, that *Concilium Tridentinum institutum esse ad opprimendam veritatem*,—that “that Council was ordained for the suppressing of the truth;” and withal he denied *Helvetios Evangelicos papæ obedientiam ullam debere*,—that they

“owed any obedience unto the pope at all,” whose yoke they had now cast off, &c.

Not long after there was a dissension in the church of Geneva concerning God’s election, the author whereof was Hieronymus Bolsecus, a professor of physic; who openly opposed the doctrine of Calvin, exhorting the people not to suffer themselves to be seduced and led away by him; affirming Bullinger and many other learned divines to be of the same opinion with himself. Wherefore it seemed good unto the senate, and unto the brethren of the church of Geneva, to send unto Bullinger for his opinion concerning that point; who in express words returned this answer, that he which did teach that God’s eternal election did depend on foreseen faith, did maliciously abuse the doctrine of the church of Tigurum [Zurich].

About this time Edward VI. died in England; whose eldest sister, coming to the crown, changed that form of religion established by her brother, and subjected the whole kingdom again to the pope of Rome; sharply persecuting those who were known to make profession of the true faith. Wherefore many noble and learned men were enforced to fly, some into Germany, many into Switzerland, building themselves a college at Tigurum; being greatly assisted by Bullinger, who then ratified that covenant of friendship which he had formerly promised in the days of Henry VIII.

In the year 1561 the Council of Trent was begun again by Pius IV., then pope; but the states and Protestant princes of Germany refused to be present, and likewise the English, together with the Helvetian cities. During the continuance of which council,

Bullinger laboured to extirpate the heresies newly crept into the church; *viz.*, that of Brentius, affirming of the ubiquity of the human nature;—until such time as a merciless pestilence invaded the city of Tigurum, seizing upon Bullinger himself; insomuch that he despaired of his life, and therefore called the ministers of Tigurum unto him, and took his leave of them with a grave admonition. But it pleased God to restore him again unto his former health, and he became an instrument of much good after in the church.

About this time, or immediately after, began that war which was called *sacrum*; and the prince of Condé, suspecting some treason intended against his excellency, sent an ambassador unto the Switzers in general, and unto Bullinger in particular, to entreat some aid and succours from them. But the ambassador of the king coming thither at the same time, there was no answer given unto the ambassador of the prince of Condé, who after a private manner departed from Tigurum. Forthwith there arose cruel wars in France. Great was the number of pastors and godly persons who fled, some to Geneva, some to Berne; and most of them being in extreme want and poverty, Bullinger caused public collections to be made for them in the churches, whereby they received unexpected relief.

And so he continued, being careful for the members of the church, that their doctrine might be pure and uncorrupted, until it pleased God to visit him with his last sickness, which indeed was the longest, it continuing for the space of four whole months; in which time he endured the sharpest pains with an admirable patience, yielding no sign or token of any

indignation or displeasure. The greater pains he suffered, the ferventer were his prayers unto God. Whensoever he found some ease, he would enter into some good discourse, either with his family, or with such strangers as came to visit him; to whom he would often say, *Si Deo visum fuerit, meâ operâ ulterius in ecclesiæ ministerio uti, Ipse vires sufficiet; et libens Illi parebo. Sin me voluerit, quod opto, ex hâc vitâ, &c.* “[If] it seemeth good unto Almighty God to account me worthy to exercise a pastoral office in His church yet longer, let Him give me strength, and I will willingly obey Him. But if He will call me out of this life, which is the thing that I desire, I am also ready to obey His will; for nothing can be more welcome unto me than to leave this wretched and sinful world, and to go unto my Saviour Christ.”

His pains still increasing, he caused the pastors and professors of the city to come unto him; unto whom he delivered a large oration: where, in the first place, he kindly thanked them for that their love in coming unto him; afterwards he opened unto them that faith in which and for which he was ready to lay down his life; in the third place, he freely and from his heart forgave all his enemies; then he exhorted them constantly to continue in that doctrine which they had together professed with him; and withal he wished them to take heed of the vulgar vice of the German nation, because they who were subject unto that sin could by no means do good in the church of God;* such good things as proceed from them will be contemned of the people. He exhorted

* [Drunkenness was the national failing against which Bullinger warned his friends,—a vice unfortunately, in the present day, more characteristic of the English than of the Germans.—Ed.]

them also unto a concord and unity amongst themselves, to love one another, and to defend one another; because they should be sure enough to find many opposers and enemies, who would desire nothing more than their ruin. And, in the last place, he advised them to have a reverent respect unto the senate, who had hitherto constantly defended the doctrine of the Gospel.

As he took his leave thus of the pastors by word of mouth, so he took his leave of the senate by writing, commending the care of the church and public school unto them; and withal desires that Rodolphus Gualterus might be his successor, whom he adjudged the most fit for the discharging of a pastoral office in that place. Having thus after a friendly manner taken his leave, he prepared himself to meet the Lord: and in the midst of his extremities sometimes repeating the sixteenth, sometimes the forty-second, sometimes the fifty-first Psalms; sometimes the Lord's Prayer, sometimes other prayers; at the last framing himself as it were to sleep, he quietly yielded his soul into the hands of God, on the eighteenth of September, in the year 1575, and in the seventy-first year of his age.

He was the most excellent of all the divines that Switzerland yielded. He was an undaunted defender of the truth of Christ. He was of a meek disposition, plain in teaching, a lover of truth, but a detester of sophistical and unprofitable arguments in his speech. He was affable and courteous, as well towards those of his family as towards strangers. He was sparing in his diet, loving unto all, and studious, as it plainly appears by his works here following, which he left behind him as testifications of

his desire unto the general good and benefit of the church.

TOME I.

1. A Catechism for the Tigurine Schoolmasters.
2. An Epitome of Christian Religion, in ten Books.
3. Sermons on the Heads of Christian Religion.

TOME II.

1. A Confession and Exposition of the orthodox Faith.
2. A Declaration proving the Protestant Churches to be neither heretical nor schismatical.
3. A Compendium of the Popish and Protestant Tenets.
4. The Old Faith and Religion.
5. Of God's eternal Covenant.
6. An Assertion of the two Natures in Christ.
7. Institution of Christian Matrimony.
8. Instructions for the Sick.
9. Declarations of God's Benefits unto the Switzers.
10. Exhortations to Repentance.

TOME III.

1. A Treatise of the Sabbath, and of Christian Feasts.
2. Of the Office of Magistrates, and of an Oath.
3. Of Repentance.
4. Of Conversion unto God.
5. An Explanation of Daniel's Prophecies.
6. Of the Office prophetical.
7. An Exhortation unto Ministers to leave off Controversies.
8. Of the Original of Mahometanism.
9. Of the Persecutions of the Church.

TOME IV.

1. A Preface to the Latin Bible.
2. Sixty-six Homilies on Daniel.
3. Epitome of the Times from the Creation to the Destruction of Jerusalem.

TOME V.

1. Homilies on Isaiah. 2. Sermons on Jeremiah.
3. An Exposition on the Lamentation.

TOME VI.

1. Commentaries on Matthew ; 2. Mark ; 3. Luke ;
4. John ; 5. Acts of the Apostles. 6. A Series of Times and Actions of the Apostles.

TOME VII.

1. Commentaries on the Epistles of St. Paul. 2.
- Sermons on the Revelation.

TOME VIII.

1. A Demonstration of Christian Perfection to Henry II., King of France. 2. Of the Authority of the Scripture. 3. Of the Institution of Bishops.

Never could worth lodge in a richer breast ;
Those blessings he enjoy'd made others blest.
He was composed of sweetness ; and his heart
Was always cheerful ; willing to impart
The truth to them that studied how to grieve
For sin, and would prove willing to believe.
He was laborious, and he could express
Hatred to nothing more than idleness.
Grave doctors of those times would then submit
To his profound, incomparable wit ;
For his grave judgment was so highly prized
That most would act what Bullinger advised.
Is it not fitting, then, that we should give
Due praise to him whose worth doth make him live ?

THE LIFE AND DEATH OF EDWARD DERING,

WHO DIED ANNO CHRISTI 1576.

EDWARD DERING was born of a very ancient family in Kent, and carefully brought up, both in religion and learning. From school he went to Cambridge, and was admitted into Christ's College, where he profited exceedingly, and became a very famous preacher, as may appear by his most learned and holy sermons, and tractates full of heavenly consolation. He never affected nor sought after great titles or preferments, and therefore rested content with his Fellowship in that college; and only commenced Bachelor of Divinity. Yet afterwards he was made a preacher in St. Paul's Church in London: and having worn out himself with his labours in the work of the Lord, he fell sick; and discerning his approaching death, he said, in the presence of his friends that came to visit him, "The good Lord pardon my great negligence, that, whilst I had time, I used not His precious gifts to the advancement of His glory, as I might have done. Yet I bless God withal that I have not abused these gifts to ambition and vain studies. When I am once dead, my enemies shall be reconciled to me, except they be such as either knew me not, or have no sense of goodness in them; for I have faithfully and with a good conscience served the Lord my God."

A minister standing by said unto him, "It is a great happiness to you, that you die in peace, and thereby are freed from those troubles which many of

your brethren are like [to] meet with." To whom he answered, "If God hath decreed that I shall sup together with the saints in heaven, why do I not go to them? But if there be any doubt or hesitation resting upon my spirit, the Lord will reveal the truth unto me." When he had lain still a while, a friend said unto him that he hoped that his mind was employed in holy meditation whilst he lay so silent: to whom he answered, "Poor wretch, and miserable man that I am, the least of all saints, and the greatest of sinners! Yet by the eye of faith I believe in and look upon Christ my Saviour. Yet a little while, and we shall see our hope. The end of the world is come upon us, and we shall quickly receive the end of our hope which we have so much looked for. Afflictions, diseases, sickness, grief, are nothing but part of that portion which God hath allotted to us in this world. It's not enough to begin for a little while, except we persevere in the fear of the Lord all the days of our lives; for in a moment we shall be taken away. Take heed therefore that you do not make a pastime of nor disesteem the word of God. Blessed are they that, whilst they have tongues, use them to God's glory."

When he drew near to his end, being set up in his bed, some of his friends requested him to speak something to them that might be for their edification and comfort: whereupon, the sun shining in his face, he took occasion from thence to say thus unto them: "There is but one sun in the world, nor but one righteousness, one communion of saints. If I were the most excellent of all creatures in the world; if I were equal in righteousness to Abraham, Isaac, and Jacob; yet had I reason to confess myself to be a

sinner, and that I could expect no salvation but in the righteousness of Jesus Christ : for we all stand in need of the grace of God. And as for my death, I bless God I feel, and find so much inward joy and comfort to my soul, that if I were put to my choice whether to die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God." And accordingly shortly after he slept in the Lord, *anno Christi* 1576.

What greater symptoms can there be of grace
Than to be penitent ? The greatest race
A Christian can desire to run is this,—
From earth's base centre to eternal bliss.
This race our Dering ran : he spent his time,
Whilst here he lived, in studying how to climb
To heaven's high court : true virtue was his prize,
And God the object where he fix'd his eyes.
Faith, Hope, and Charity did sweetly rest
Within the council chamber of his breast.
And, to conclude, the graces did agree
To make a happy soul ; and that was he.

THE LIFE AND DEATH OF FLACIUS ILLYRICUS,

WHO DIED ANNO CHRISTI 1575.

MATTHIAS FLACIUS ILLYRICUS was born in Albona in Slavonia [Istria], *anno Christi* 1520. His father, whilst he lived, brought him up in learning care-

fully ; but after his death his masters so neglected him that he almost forgot all. But when he began to have discretion, he desired much to attain to learning ; and for that end he went to Venice, and, after some progress made, at seventeen years old he began to study divinity. But, wanting means to maintain him in the university, he proffered half his estate to be admitted into a monastery, either at Bononia [Bologna] or Padua : but a friend, dissuading him from that kind of life, advised him rather to go into Germany, where were store of learned men. He went therefore to Basil, where he studied under Grynæus, and from thence to Tübingen ; where also he studied a while, and then went to Wittenberg, *anno Christi* 1541, where he privately taught Greek and Hebrew for his maintenance, and heard Luther and Melancthon.

He was much troubled there with temptations about sin, God's wrath, and predestination : but by the good counsel of Pomerane and Luther, and the public prayers of the church for him, it pleased God that he overcame them. Melancthon loved him much for his wit and learning. There he was made Master of Arts ; married a wife, and had a stipend allowed him by the prince elector. But when, by reason of the wars, that university was dissipated, he went to Brunswick, and got much credit by his public teaching : but the wars being ended, he returned to Wittenberg, *anno* 1547.

But when the *Interim* came forth, and Melancthon thought that for peace' sake something should be yielded to in things indifferent ; Flacius, with many other divines, strongly opposed it, as opening a gap to the return of Popery : whereupon he removed

from thence to Magdeburg, where he strongly opposed whatsoever was contrary to the Augustine [Augsburg] Confession. There also he assisted in writing the *Magdeburgenses Centuries*. And when the duke of Saxony had erected an university at Jēna, he sent for him thither, *anno Christi* 1556. But after five years, a great contention arising between Strigelius and him about free-will, he left that place, and went to Ratisbon; and *anno Christi* 1567, the citizens of Antwerp, having procured liberty for the free exercise of the Reformed religion, sent for Flacius amongst others thither. But religion being quickly expelled thence, he went to Argentine [Strasburg]; and from thence to Frankfort upon the Main, where, after a while falling out with the ministers about the essence of original sin, he fell into great disgrace; and not long after died, *anno Christi* 1575, and of his age 55.

He was of an unquiet wit, always contending with some or other; and brought much grief to Melancthon; yet wrote some excellent works for the benefit of the church; and, amongst others, his *Catalogus Testium Veritatis*.

He was a man (as some reported) fit
To be the master of unquiet wit.
He was contentious, which brought discontent
To rare Melancthon: yet some time he spent
In serious studies, leaving at his death
Rare works behind, to give his fame a breath.

THE LIFE AND DEATH OF JOSIAS SIMLERUS,

WHO DIED ANNO CHRISTI 1576.

JOSIAS SIMLERUS was born in Helvetia, *anno Christi* 1530. His father was a godly, learned, and prudent man; by whom he was carefully brought up in learning, and at fourteen years of age he was sent to Tygure [Zurich], where he lived in Bullinger's family (who was his godfather) almost two years. From thence he went to the University of Basil, where he studied the arts and tongues one year, and from thence he went to Argentine [Strasburg], where he made a further progress in those studies; and at the end of three years he returned to his father's, with whom he spent his time in study, and teaching a school, and sometimes also preaching.

Anno Christi 1552 he began publicly to expound the New Testament, beginning in Matthew, in Tygure [Zurich], being twenty-two years old; which work he performed with great judgment, fidelity, and diligence, having not only many of that city to be his hearers, but many exiles, especially of the English. Also four years after he was made deacon, and went on in his former work with admiration, so that he was highly prized by all. Bibliander being grown very old, Simler supplied his place, and was colleague to Peter Martyr; who foretold that Simler was like to prove a great ornament to the church; who also, when he died, expressed much joy that he should leave so able a man to succeed him.

Simler, besides his public labours, instructed many also in private, and amongst them some noblemen,

both in sacred and human learning. He had such an acute wit and strong memory that he was able *extempore* to speak of any subject, and to answer his friends' questions out of any author, and to give an account of their writings, to the great admiration of the hearers: and though in reading of books he seemed to run over them very superficially, yet, when he had done, he was able to give an exact account of any thing that was in them. And being so troubled with the gout that many times he was confined to his bed, and had the use of none of his members but his tongue only; yet in the midst of his pains he used to dictate to his amanuensis such things as were presently printed, to the great admiration of learned men. Besides the gout, he was much troubled with the stone; so that the pains of these diseases, together with his excessive labours in his ministry, hastened his immature death, which he also foresaw, yet without any consternation or fear, but by his frequent and fervent prayers to God he endeavoured to fit himself for it. And accordingly, *anno Christi* 1576, he resigned up his spirit unto God, being forty-five years old, and was buried in Peter Martyr's tomb.

He was of a very loving and gentle nature, free from passion; very charitable, spending all his patrimony upon the poor; and strangers, and such as came thither to study, he entertained them in his house; and often feasted his friends, with whom he would be very merry; otherwise he was very sparing of speech. He delighted much in history. He had two wives; the first of which was Bullinger's daughter, who died without issue; by the second he had three sons and one daughter.

He was a man whose life and conversation
Furnish'd both eyes and ears with admiration.
He was so pithy in his speech, that those
Which heard him gave a plaudit to his close.
He always meditated how to be
A perfect scholar in divinity.
He lived in peace: his heart was still contented;
His life was well beloved, his death lamented.

THE LIFE AND DEATH OF IMMA- NUEL TREMELLIUS,

WHO DIED ANNO CHRISTI 1580.

IMMANUEL TREMELLIUS was born in Ferrara, having a Jew to his father, who so educated him that he was very skilful in the Hebrew tongue. He was converted by Peter Martyr, and went with him to Lucca, where he taught Hebrew. From thence he went with him also to Argentine [Strasburg]; and from thence into England under King Edward VI.; after whose death he returned into Germany, and in the school of Hornbach, under the duke of Bipont [Deux-Ponts], he taught Hebrew. From thence he was called to Heidelberg, under Frederick III., elector Palatine, where he was Professor of the Hebrew tongue, and translated the Syriac Testament into Latin. There also he set upon the translation of the Bible out of Hebrew, and associated to himself in that work Francis Junius. From thence also he removed to Sedan, at the request of the duke of Bouil-

lon, to be the Hebrew Professor in his new university, where he died *anno* 1580, and of his age 70.

This rare Hebrician, though at first confined
To Jewish principles, at last inclined
Himself to goodness, and employ'd his heart
To trace and follow a Diviner art ;
And so improved himself that he became,
From a small spark, a most aspiring flame.
And at the last he laid his temple down
In Abraham's bosom, and received a crown.

THE LIFE AND DEATH OF PETER BOQUINE,

WHO DIED ANNO CHRISTI. 1580.

PETER BOQUINUS was born in Aquitaine ; and being in his youth brought up in learning, he entered into a monastery in Biturg [Bourges] ; where afterwards he was made the prior, and was very much beloved of all the convent. But it pleased God, in the midst of all his riches and honours, to discover the truth to him ; and thereupon, after the example of Luther, Bucer, Ecolampadius, and Peter Martyr, he resolved to leave all, and to follow Christ ; whose example divers of the friars also followed. From thence he went to Wittenberg, travelling through Germany ; and by the way he went to Basil, where he wintered, by reason of the plague very rife at that time in many countries. There he diligently heard the lectures of Myconius, Carolostadius, and Sebastian Munster. From thence he went to Leipsic, where he stayed

three weeks, and so went to Wittenberg. Coming thither, he had some converse with Luther, but more with Melancthon: and whilst he was there, Bucer sent to Melancthon, to request him to send an able man to Argentine [Strasburg], to supply Calvin's place, who was now gone back to Geneva. Whereupon Melancthon requested Boquine to go thither; which he accordingly did, and began to read upon the Epistle to the Galatians. Shortly after Peter Martyr came thither also. But Boquine finding that the ecclesiastical and scholastical affairs went but slowly forward in that place, upon the request of a friend, he resolved to go back into France: and so, taking Basil in his way, he went to Geneva, where he heard Calvin preach, and from thence to Biturg [Bourges], where (hoping that the French churches would have been reformed) he began to read Hebrew, and to expound the Scriptures.

About that time Francis king of France being dead, the queen of Navarre came into those parts, about the marriage of her daughter: to whom Boquine went, and presented her with a book about the necessity and use of the Holy Scriptures. Whereupon she undertook his patronage, and allowed a yearly stipend, appointing him to preach a public lecture in the great church in Biturg: which place he continued in so long as he had hope of doing any good; but when he saw that there was no hope of any further reformation, and that his enemies lay in wait for his life, he gave it over of his own accord. Yet the friars and Papists would not let him alone, but cited him to the parliament at Paris, and afterwards brought him before the archbishop of Biturg [Bourges]; so that he was in great peril of his life.

But God raised up some good men to stand for him, whereby he was delivered from the present danger. Then he resolved to fly into England; but, hearing of King Edward's death, he altered his purpose, and by the persuasion of a friend he resolved to return to his people in Germany; and so accordingly he went to Argentine [Strasburg]. And when he had scarce been there a month, it so fell out that the French church in that place wanted a pastor, and chose him to that office: yet for sundry reasons he refused to accept of it, till by the persuasion of John Sturmius, and some other friends, he was content to preach to them till they could provide themselves of another.

In the year 1557 he went from thence to Heidelberg, being sent for by Otho Henry, prince elector Palatine, who was about to reform his churches. There he was made the public Professor of Theology, and met with much oppositions and manifold contentions in that alteration; which he bore with much prudence. There he continued in the execution of his place twenty years under Otho and Frederick III.; after whose death, in 1576, by reason of the prevalency of the heterodox party, he, with other professors and divines, was driven from thence: and it pleased God that immediately he was called to Lusanna [Lausanne], where he performed the part of a faithful pastor, so long as he lived. In the year 1582, on a Lord's Day he preached twice, and in the evening heard another sermon; then supped cheerfully, and after supper refreshed himself by walking abroad; then went to visit a sick friend; and whilst he was comforting of him, he found his spirits to begin to sink in him, and, running to his servant, he





WILLIAM GRINDAL.

said unto him, "Pray;" saying further, "Lord, receive my soul;" and so he quietly departed in the Lord, in the year 1582.

This loyal convert carefully did strive
To make religion and true virtue thrive.
By his example many friars went
To seek for Christ, and leave their discontent:
They banish'd former errors to embrace
The truth, and fill themselves with heavenly grace.
But sudden death made Boquine's heart to faint:
He lived a convert, and he died a saint.

THE LIFE AND DEATH OF WILLIAM GRINDAL.

WILLIAM GRINDAL was born in Cumberland, *anno Christi* 1519; and carefully brought up in learning, first at school, and then in the University of Cambridge; where being admitted into Pembroke Hall, he profited so exceedingly that he was chosen first Fellow, and afterward Master, of that house. And Bishop Ridley, taking notice of his piety and learning, made him his chaplain, and commended him to that pious prince, King Edward VI., who intended to prefer him, but that he was prevented by an immature death. In the bloody days of Queen Mary, Grindal, amongst many others, fled into Germany, where he continued all her reign; but, coming back in the beginning of Queen Elizabeth, she preferred

him to that dignity which her brother King Edward intended him to, making him bishop of London; wherein he carried himself worthily for about eleven years; and *anno Christi* 1570 he was removed by the queen to the archbishopric of York, where he continued about six years; and then for his piety and learning she made him archbishop of Canterbury, wherein he lived about seven years more; and then falling sick at Croydon, he resigned up his spirit unto God that gave it, *anno Christi* 1583, and of his age sixty-four.

Both in his life and at his death he did many excellent works of charity. At St. Bees in Cumberland, where he was born, he erected a free school, and endowed it with thirty pounds *per annum* for ever. To Pembroke Hall in Cambridge, where he was educated, he gave twenty-two pounds a year in lands for the maintaining of a Greek Lecturer, one Fellow, and two Scholars, to be chosen out of the foresaid school of St. Bees: he gave also much money to the said college. To Magdalen College in Cambridge he gave lands for the maintenance of one Fellow from the said school. To Christ's College in Cambridge he gave forty-five pounds. To Queen's College in Oxford he gave twenty pounds *per annum* in lands to maintain one Fellow and two Scholars out of the aforesaid school: and at his death he gave his library, which was a very great and good one, to that college; besides a great sum of money. To eight almshouses in Croydon he gave fifty pounds *per annum*: and to Canterbury he gave a hundred pounds, to set the poor on work.

True virtue reign'd in Grindal's breast;
His charity bespeaks him blest:

He loved peace, and hated those
That dared to prove religion's foes.
Renowned Ridley took delight
To see his virtue shine so bright :
He like a star gave light to all
That sat in darkness, pinch'd with thrall.
And thus this glistening star went down,
And set in heaven with much renown,
Where now he bears his part, and sings
Blest hallelujahs to the King of Kings.

THE LIFE AND DEATH OF BERNARD GILPIN,

WHO DIED ANNO CHRISTI 1533.

BERNARD GILPIN was born at Kentmire in the county of Westmoreland, *anno Christi* 1517, of an ancient and honourable family. When he was but a child, a friar, pretending to be a zealous preacher, came on a Saturday night to his father's house, and at supper ate like a glutton, and drank himself drunk ; yet the next morning in his sermon sharply reprov'd the sin of drunkenness : whereupon young Gilpin, sitting near his mother, cried out, " O mother ! do you hear how this fellow dares speak against drunkenness, and yet himself was drunken last night ? " But his mother stopped his mouth with her hand, that he might speak no further ; it being a mortal sin in those times to speak against these men.

His parents, perceiving his aptness, were careful to make him a scholar: and when he had with great approbation passed his time in the grammar school, they sent him to Oxford, *anno Christi* 1533; where he was admitted into Queen's College, and profited wondrously in human learning. He was very conversant also in the writings of Erasmus, which were much esteemed at that time: and to the study of logic and philosophy he added that of Greek and Hebrew. Yea, after some few years spent in these studies, he grew so famous that there was no place of preferment for a scholar, whereof the eminency of his virtues had not rendered him worthy: whereupon he was one of the first that was chosen a member of Christchurch by Cardinal Wolsey. At that time he was not fully instructed in the true religion, but held disputations against John Hooper, afterwards bishop of Worcester; as also against Peter Martyr, who was then Divinity Lecturer at Oxford: upon the occasion of which dispute, that he might defend his cause the better, he examined the Scriptures and ancient fathers; but by how much the more he studied to defend his cause, the less confidence he began to have therein; and so, whilst he was searching zealously for the truth, he began to discern his own errors. Peter Martyr used to say, that he cared not for his other adversaries, "but," saith he, "I am much troubled for Gilpin; for he doth and speaketh all things with an upright heart;" and therefore he often prayed that God would be pleased at last to convert to the truth the heart of Gilpin, being so inclinable to honesty. And the Lord answered his prayer; for Gilpin resolved more earnestly to apply himself both by study and prayer to search out the

truth; and it pleased God accordingly to reveal it unto him; as also the many errors of Popery, and the necessity of separating from that apostatical church.

In the mean while Cuthbert Tunstal, bishop of Durham, being his uncle, resolved to send him beyond sea to visit the churches in foreign parts, and to allow him means for his travel; but, before his going, he was called to preach before King Edward VI., which he performed with good approbation. Then resolving upon his journey, he had a parsonage given him, which Tunstal persuaded him to keep, to maintain him in his travels; but he, sending for a friend whom he knew to be learned and religious, resigned his parsonage to him: for which, when it came to the knowledge of Tunstal, he chid him sharply, and told him that he would die a beggar: but he excused it, saying, that he could not keep it with the peace of his conscience. "But," said the bishop, "thou shalt have a dispensation:" to whom Gilpin answered, that he feared, when he came to stand before Christ's tribunal, it would not serve his turn to plead a dispensation, &c.

When he came beyond sea, he went to Louvain, Antwerp, and Paris: and after a while Tunstal sent again to him to persuade him to accept of a parsonage, which he would confer upon him: to whom he wrote back, that he had discussed it with all the learned, especially with the prophets and best writers since Christ's time; so that he was fully resolved not to burthen his conscience to accept of a charge which he could not live upon, &c. Whilst he was at Paris, Tunstal sent him over a book which himself had written, about the presence of Christ in the

sacrament, to be printed there; which Gilpin performed faithfully. He returned into England after three years, in Queen Mary's reign, and beheld (to his grief) the church oppressed with blood and fire: and being placed by Tunstal in the rectory of Essingdon [Easington], he began sharply to tax the vices which then reigned in the church, and propounded the doctrine of salvation plainly and soundly; which procured him many enemies, especially of the clergy, who accused him often to the bishop for a heretic; but Tunstal could not endure to shed blood, and therefore he dealt mildly with him. At a certain time the bishop's chaplains discoursed with him about Luther, and the sacrament of the altar: whom he answered so judiciously that the bishop, hearing their discourse, said to his chaplains, "Let him alone; for he hath more learning than you all."

The archdeaconry of Durham being annexed to the parsonage of Essingdon, Master Gilpin for a time supplied both places; but after a while he wrote to the bishop, that he might have his good will to resign one of them; which the bishop was very angry at, saying, "I told thee thou wouldst die a beggar." Not long after the bishop conferred upon him, instead of them, the rectory of Houghton, which was a great parish, and a very fine seat. He took great care to perform the duties of the ministry amongst his people; and seeing the miserable condition of many places in those parts, where, the tithes being impropriated, the souls of the people were starved, he preached often abroad also. And once a year he took a journey into Northumberland, Redesdale, and Tynedale, usually about Christmas, because of the opportunity of so many holy-days; where he gat

himself much esteem by his preaching to those barbarous people, and distributing money to the poor. Sometimes he was forced to lodge in the snow all night in that journey; at which times he made his man to trot his horses up and down, whilst he bestirred himself, that he might not perish by the cold. Once, as he returned home, a husbandman, as he was ploughing, had a horse in his team that fell down and died, for which he made great moan; whereupon Master Gilpin caused his man to alight, and take off his saddle and bridle, and so to carry them to the next town, and gave his horse to this husbandman. And when by chance he met with any naked poor people, he would pull off some of his own clothes, and give them. In the town of Houghton there was a street of poor people; for whose relief every Thursday he caused a great pot of meat to be boiled, and distributed amongst them. Yea, his charity was such that he was commonly called, "the father of the poor."

Yet had he many enemies, who often accused him to Bishop Tunstal; but he, abhorring to shed blood, was still a sweet defence to him. At last they accused him to Bonner, who sent a messenger to apprehend him; whereof he had notice beforehand, and therefore prepared himself for martyrdom, commanding his steward to provide him a long garment to go to the stake in: but it pleased God that by the sudden death of Queen Mary he was freed from this danger. In the beginning of Queen Elizabeth's reign Master Gilpin was exceeding studious to do all the good that possibly he could; whereupon he erected a grammar school, allowing maintenance for a master and usher. Divers of the scholars he also

instructed himself, so that in that school were bred many that were exceedingly profitable to the church afterwards : for there was great resort to it, some of which he tabled in his own house, others in the town. Yea, upon many poor men's sons he bestowed both meat, drink, apparel, and teaching. Out of this school were sent daily many to the university, to divers of which he allowed maintenance; whereby his name was renowned, and the earl of Bedford much esteemed him, and procured of the queen the bishopric of Carlisle for him, and sent him his *congé d'élire* : but Master Gilpin returned it back with many thanks, alleging his own insufficiency for the discharge of so great a place. Not long after also he was much importuned to take upon him the provost's place of Queen's College in Oxford; but he refused it, being wholly unwilling to remove from the place where God had set him.

He was much given to hospitality, insomuch as William Cecil, Lord Burleigh, returning out of Scotland, drawn with the fame of Master Gilpin, came to Houghton, where he was entertained with all due respect : and when he had well observed Master Gilpin, and the diligence, and abundance of all things, with so complete service in the entertainment of so great and unlooked for a guest, he said at his parting, that he had heard much of Master Gilpin; but what he had now seen and tried was much more than the report. And thereupon taking his leave of Master Gilpin, he requested him, if he had any occasion or suit at the court, that he would make use of him to mediate it for him.

He still continued his yearly visit of Redesdale and Tynedale, where he was esteemed a prophet, and

little less than adored by that barbarous people. Being once amongst them, one had stolen his horses, whereupon hue and cry was sent abroad for Master Gilpin's horses. The fellow that had stolen them, hearing that they were Master Gilpin's, fell a trembling, and presently carried them back again, humbly craving pardon, and the benediction of Father Gilpin; protesting that he feared that he should be thrust into hell if he should do him any wrong. Also, he being to preach at a town called Rothbury, there was a deadly feud between the inhabitants, so that the men of both sides never met at church without bloodshed; and therefore when one party came, the other used to stay away. But Master Gilpin being in the pulpit, both parties came to church, one party going into the chancel, and the other into the body of the church, armed with swords and javelins. Master Gilpin, though somewhat moved with this uncouth spectacle, yet went on in his sermon: but when their weapons began to make a clashing sound, and the one side drew near to the other, Master Gilpin came down from the pulpit, and stepping to the ringleaders of either faction, he laboured to establish a peace; and when he could not prevail in that, yet he got a promise from them to continue the peace whilst he was in the church, and afterwards whilst he was in those quarters; and so going up again, he spent the rest of the time in discharging* that barbarous and bloody custom.

At another time Master Gilpin coming to a church in those parts, before the people assembled, and walking up and down, he espied a glove hanging up

* [In the sense of *charging* or *inveighing against*, so as to put an end to.—ED.]

in the church ; and inquiring of the sexton the meaning of it, he told him that it was a glove of one of the parish, who hung it up as a challenge to his enemy, with whom he would fight hand to hand, or with any else that durst take it down. Master Gilpin requested the sexton to take it down, who replied that he durst not. Then said Master Gilpin, " Bring me a staff, and I will take it down ;" which accordingly he did, and put it into his bosom ; and in his sermon he took occasion to reprove these inhuman challenges, and reprov'd him in particular that had hung up the glove ; showing them that he had taken it down, and that such practices were unbecoming Christians ; and therefore he persuaded them to love, and mutual charity amongst themselves. After sermon he distributed money amongst the poor, and, as his manner was, visited the prisoners, gave them money, and preached to them, and brought many of them to repentance ; and for some that were condemned to die he procured pardon, and saved their lives.

Not long after a rebellion was raised in the north by the earls of Northumberland and Cumberland ; which Master Gilpin having intelligence of, resolved to retire himself ; and making a speech to the master and scholars to demean themselves carefully and peaceably in his absence ; he went to Oxford, till the queen's army, commanded by the earl of Sussex, had dissipated the rebels. But before that army came, the rebels having seized upon Durham, some of them flew as far as Houghton ; and finding Master Gilpin's barns full of corn, young cattle fatted, and many things provided for hospitality, they made spoil of all ; the chiefest of which plunderers was a knave whom Master Gilpin had saved from the gallows. But when

those rebels were overthrown, Master Gilpin returned home, and begged the lives of many of the simpler sort, whom he knew to be drawn into that rebellion through ignorance.

After the death of Bishop Pilkington, who was Master Gilpin's faithful friend, there succeeded in the bishopric of Durham one Richard Barnes, who was offended with him upon some false suggestions, which came thus about:—Master Gilpin's custom was sometimes to go to Oxford; and once, as he was upon his way, he espied a youth before him, sometimes walking, and sometimes running. Master Gilpin demanded of him what he was, whence he came, and whither he was going. He answered, that he came out of Wales, and was bound for Oxford, to be a scholar. Master Gilpin thereupon examined him; and, finding him a prompt scholar for the Latin, and that he had a smattering in the Greek, asked him if he would go with him, and he would provide for him. The youth was contented; whereupon he took him with him to Oxford, and afterwards to Houghton, where he profited exceedingly both in Greek and Hebrew, whom Master Gilpin at last sent to Cambridge: and this was that famous Hugh Broughton, who afterwards requited evil for good, by stirring up of the bishop of Durham against Master Gilpin.

Now the bishop sent to Master Gilpin to preach at a visitation, appointing time and place: but it fell out just at that time when Master Gilpin was going his northern journey into Redesdale, &c.: whereupon he sent his man to the bishop, desiring him to appoint some other to preach the visitation sermon, for that he might have many to do that, but none would

go amongst the borderers if he did it not. When his man had delivered his message to the bishop, the bishop held his peace; which being related to Mr. Gilpin, he said, "Silence argues consent," and so went on in his journey. But so soon as the bishop heard of it, he suspended him; which Master Gilpin at his return much wondered at. Shortly after the bishop sent to him to warn him to meet him and the rest of the clergy at Chester: whither Master Gilpin went and when the bishop and clergy were all met in the church, he said to Master Gilpin, "Sir, I must have you preach to-day." Master Gilpin desired to be excused, because he was unprovided, and for that he was suspended. "But," saith the bishop, "I free you from that suspension." Yet Master Gilpin replied, that he durst not go up into the pulpit unprovided. "You are never unprovided," saith the bishop, "you have such a habit of preaching." Master Gilpin still stiffly refused, saying, that God was not so to be tempted, &c. Whereupon the bishop commanded him to go into the pulpit forthwith. "Well, Sir," said Master Gilpin, "since it must be so, your lordship's will be done;" and so, after a little pause, went up, and began his sermon; and though he saw some extraordinarily prepared to write his sermon, yet he proceeded in his application to reprove the enormities in that diocese. "And now," saith he, "reverend father, my speech must be directed unto you. God hath exalted you, and will require an account of your government: a reformation of what's amiss in the church is required at your hands," &c. "Neither can you henceforth plead ignorance; for, behold, I bring these things to your knowledge this day; and therefore what evil you shall either do

yourself, or suffer by your connivance hereafter, you make it your own," &c.

His friends, hearing him thunder out these things, much feared what would become of him : and after sermon some of them told him with tears, that now the bishop had that advantage against him which he had long looked for, &c. : to whom he answered, "Be not afraid; the Lord God over-ruleth all; and if God may be glorified, and His truth propagated, God's will be done concerning me." After they had dined together, (all men expecting the issue of this business,) Master Gilpin went to take his leave of the bishop. "Nay," said the bishop, "I will bring you home;" and so went along with him to his house, and walked there together in a parlour; the bishop took him by the hand, saying, "Father Gilpin, I acknowledge you are fitter to be bishop of Durham than myself to be parson of your church. I ask forgiveness for errors past; forgive me, father. I know you have hatched up some chickens that now seek to pick out your eyes; but be sure, so long as I am bishop of Durham, no man shall injure you." Master Gilpin and his friends much rejoiced that God had so over-ruled things, that that which was purposed for his disgrace, should turn to his greater credit.

His body being quite worn out with painstaking, at last he, feeling beforehand the approach of death, commanded the poor to be called together; unto whom he made a speech, and took his leave of them. He did the like also to others; made many exhortations to the scholars, to his servants, and to divers others; and so at the last he fell asleep in the Lord, March the fourteenth, *anno Christi* 1583, and of his age 66.

He was tall of stature, slender, and hawk-nosed ; his clothes not costly, but frugal in things that belonged to his own body ; bountiful in things that tended to the good of others, especially to the poor and scholars. His doors were still open to the poor and strangers ; he boarded and kept in his own house twenty-four scholars, most of them poor men's sons, upon whom he bestowed meat, drink, apparel, and learning. Having a great parish, he entertained them at his table by course every Sabbath, from Michaelmas to Easter. He bestowed upon his school, and for stipends upon the schoolmasters, the full sum of five hundred pounds ; out of which school he supplied the church of England with great store of learned men. He was careful not only to avoid all evil, but the least appearance of it. Being full of faith unfeigned, and of good works, he was at last put into his grave as a heap of wheat in due time put into the garner.

What pen can be sufficient to set forth
Th' exuberous praises of brave Gilpin's worth ?
Though at the first his heedless soul did stray,
And ramble in a foul erroneous way ;
Yet at the last he left those paths which bended
Unto destruction, and his follies ended.
Then he began to exercise the truth,
And hate the former errors of his youth.
His soul was fill'd with piety and peace ;
And as the truth, so did his joys increase.
His fame soon spread abroad ; his worth was hurl'd
Through every corner of th' inquiring world.
And, to conclude, in him all men might find
A real heart, and a most noble mind.

THE LIFE AND DEATH OF ZACHARY URSIN,

WHO DIED ANNO CHRISTI 1583.

ZACHARY URSIN was born in Silesia, *anno Christi* 1534, of honest parents, who were careful of his education in his childhood; and having profited exceedingly at school, he was sent to the University of Wittenberg at sixteen years old, where he heard Melancthon with great diligence two years. At which time the plague breaking forth there, he retired with Melancthon to Torgau; and having an ample testimony from him, he went thence into his own country all the winter; but in the spring he returned to Wittenberg, where he spent five years in the study of the arts and tongues and divinity. He was very familiar with Melancthon, and much esteemed of many learned men, who flocked to that university out of all countries, with whom also afterwards he kept correspondence. He went, *anno Christi* 1557, with Melancthon to the conference at Worms about religion; and from thence he travelled to Marburg, Argentine [Strasburg], Basil, Lausanne, and Geneva, where he grew into familiar acquaintance with many learned men, especially Calvin, who gave him such books as he had printed. From thence he went into France, to Lyons and Paris, where he perfected his skill in the Hebrew under the learned Mercerus. In his return he went to Tigure [Zurich], where he acquainted himself with the learned men; and so to Tübingen, Ulm, Nuremberg; and so to his old master Melancthon.

Anno Christi 1558 he was sent for by the senate of Vratislave [Breslau], (which was his native place,) to govern a school there; where, besides his lectures in the arts and tongues, he was employed in the explication of Melancthon's book *Of the Ordination of Ministers*; wherein he declared his judgment about the sacrament, and thereupon he was cried out against for a Sacramentarian; which caused him to give a public account of his faith about the doctrine of the sacraments, in certain strong and accurate propositions. Melancthon, hearing of the opposition which he met with, wrote to him to stand firmly to the truth; and if he enjoyed not peace in that place, to return to him again, and to reserve himself for better times: whereupon he requested of the senate that he might be dismissed; and having obtained his desire, he returned to Wittenberg; where foreseeing Melancthon's death, and the great alterations in that university, he left it, and went to Tygure [Zurich], *anno* 1560, being invited thither by Martyr, Bullinger, Simler, Lavater, Gualter, Gesner, and Frisius, who much desired his company. There he was a constant hearer of Martyr, and profited much under him in the knowledge of divinity. *Anno* 1561 there came letters to Tygure from Thomas Erastus, signifying that there wanted a Divinity Professor at Heidelberg, and desiring supply from thence; whereupon, knowing Ursin's fitness, they presently sent him with their letters of ample commendation both to the elector Palatine and to the university: where he discharged his place so well that at twenty-eight years of age they graced him with the title of a Doctor in Divinity; and he supplied the place of a public professor, to the year 1568, at which time

Zanchy succeeded him. There also he made his Catechism for the use of the Palatinate. *Anno Christi* 1563 there brake forth a grievous pestilence that scattered both the court and university : yet Ursin remained at home, and wrote his tractates Of Mortality and Christian Consolations for the benefit of God's people. He was so dear to the elector Palatine, that when the Bernates sent Aretius to Heidelberg, to crave leave that Ursin might go to Lusanna [Lausanne], to be the Divinity Professor there, he would by no means part with him, but gave him leave to choose an assistant, that so his body might not be worn out with his daily labours.

Anno Christi 1572 he married a wife, by whom he had one son, that inherited his father's virtues. But upon Prince Frederick's death there grew a great alteration in the Palatinate, insomuch that none but Lutherans could be suffered to continue there, so that Ursin with his colleague were forced to leave the university. But he could not live private long, for he was sent for by Prince John Casimir : also the senate of Berne sent importunately for him to succeed Aretius there. But Casimir would by no means part with him, having erected a university at Neustadt, and chosen Ursin and Zanchy to be the Divinity Professors thereof. But Ursin, by his excessive studies and neglect of exercise, fell into a sickness, which held him above a year together ; after which he returned to his labours again, and besides his divinity lectures he read logic also in the schools ; desiring his auditors to give him what doubts and objections they met with, which upon study at his next lecture he returned answers to.

But his great labours cast him into a consumption

and other diseases; yet would he not be persuaded to intermit them, till at last he was confined to his bed: yet therein also he was never idle, but always dictating something that might conduce to the public good of the church. The hour of death being come, his friends standing by, he quietly slept in the Lord, *anno Christi* 1583, and of his age 51. He was very pious, and grave in his carriage, and one that sought not after great things in this world.

Let those whose hearts desire to be
Professor of Divinity,
Trace Ursin's steps; so shall they find
The comforts of a studious mind.
He had a greater care to nurse
Distressed souls than fill his purse.
He would not tell a fruitless story
Unto his flock; his oratory
Served not [to] flatter, but to bring
Subjected souls unto their King:
Where now he rests with Him that says,
"Shepherds of flocks, look to your ways."

THE LIFE AND DEATH OF ABRAHAM BUCHOLTZER,

WHO DIED ANNO CHRISTI 1584.

ABRAHAM BUCHOLTZER was born at Schonavium [Schönau], in the year 1529, and from his infancy brought up by his parents in religion and learning. When he was first set forth to school, he profited to

admiration, outstripping all his schoolfellows by his acute wit and industry: and being well principled at school, he went to the University at Wittenberg; accounting it his great happiness that he was born after the light of the Gospel brake forth, and bred up under Melancthon, upon whose lectures he attended diligently, and sucked in from him not only the principles of learning, but of religion also. About that time there sprang up many errors; but by the help of Melancthon he was able both to discover and confute them. There also he studied Greek and Hebrew.

When he was six-and-twenty years old, he went from thence into Silesia, to visit his friends, and to see the chiefest cities; and whilst he was there, the senate of Grünberg consulted about the erecting of a school in that city; and for the advancement of the same, they chose Bucholtzer to be the master thereof; and sent to him by Luke Cunon, who was their pastor, desiring him to undertake that office. Hereupon he asked Melancthon's advice, who much encouraged him to accept of the place, saying, *Quantum solatium est pio pædagogo, assidentibus castis angelis, sedere in cœtu incontaminato juniorum qui Deo placent, et docere tenera ingenia, ut rectè agnoscant et innocent Deum, et deinde organa fiant utilia ecclesiæ et suis animabus!* Upon his advice therefore he went thither, in the year 1556; and by his excellent abilities and diligence he quickly made that place, which before was obscure, to become famous; scholars resorting to him from all parts, whom he bred up both in religion and learning, and fitted them so excellently for the university, that Melancthon never questioned any that came from his school;

saying, *Hoc se persuasum sibi habere, rudes et impolitos esse non posse, qui à politissimi judicii homine Abrahamo Bucholtzero essent informati*: "That he was verily persuaded, that they could not be rude or unfitting for the university, that came from under the tuition of Abraham Bucholtzer, who himself was a man of so polite a judgment."

In the year 1559 he married a wife, who proved a great comfort to him, and by whom he had many children, whom he tendered exceedingly, and educated them in the fear of God from their very infancy. He grew so famous all over Silesia that many desired to have him for their pastor; and at last Sprottavia [Sprottau] enjoyed him, where he continued doing much good to 1573; at which time Catherine, the relict of Henry, duke of Brunswick, sent for him to her court; to whom he went, partly by reason of his great engagements to that family, but especially because he enjoyed not his health in Sprottavia. The year after this pious lady died; he then was called to Eleutheropolis [Freistadt] by Euphemia the wife of Sir Fabian Belloquert. He preached there in the great church, to which the citizens flocked exceedingly, insomuch as when that pious and illustrious Ernest, prince of Anhalt, sent for him, and proffered him an honourable stipend, he refused to leave his place.

He had an excellent sweetness and dexterity in preaching; was of a sound judgment and holy life. His sermons were so piercing that he never preached but he wrought wonderfully upon the affections of his hearers. If any were cast down under the sense of sin and wrath, he exceedingly comforted them. If any were troubled with temptations and afflictions,

he raised them up, &c. He had a lively voice, lively eye, lively hand, and such were all his gestures also. His ministry was so grateful that his hearers were never weary, nor thought his sermons too long. He was full of self-denial, insomuch as that excellent lady, Catherine of Brandenburg, used to say, that all the rest of her courtiers and family were always craving something of her; Bucholtzer, on the contrary, never asked her for the worth of a farthing; yea, he refused gifts, when they were proffered to him, preferring kindness before the gift, and the fruit of his ministry before the reward of it.

He was so humble that when his friends blamed him for living in so obscure a place whilst he taught school, he told them that he preferred it before a kingdom. He could never endure to hear himself commended; and if his friends in their letters had written any thing to his praise, he could not read it with patience; *sed terreri se laudationibus illis tanquam fulminibus dicebat, qui nihil in se magni videret*, &c. His candour was such that he never spake or wrote any thing but from his heart: he never read or heard any thing from others, but he made a candid construction of it. His care in his public ministry was to avoid those questions that do but gender unto strife, and to instruct his auditors how to live well and die well. He spent his spare hours in reading ecclesiastical and profane histories; and profited so much thereby that one affirmed in writing, *universam antiquitatem in Bucholtzeri pectusculo latuisse reconditam*, "that all antiquity lay hid in his breast.

He, finding some great errors in Fanccius's Chronology, set himself to write one, which with indefatigable pains he brought to perfection. Whilst he

thus publicly and privately busied himself, he fell into grievous disease ; and just about the same time he lost his faithful and beloved yokefellow, that was the mother of nine children. But upon his recovery he married another, with whom he lived not long before the Lord put an end to all his labours and sorrows, *anno Christi* 1584, and of his age 55.

Religion, learning, both agreed to meet
 And make Bucholtzer prove their winding-sheet ;
 Nay, and their sepulchre, for there they lay
 Embracing in his little lump of clay.
 He loved virtue, and his heart despised
 To follow that which Papists had devised.
 His balmy language heal'd the bleeding hearts
 Of them whose consciences retain'd the darts
 Of wounding sin ; his soul still took delight
 To bring them out of darkness into light.
 But since he 's gone, what can we say but this ?—
 He rested here with love, in heaven with bliss.

THE LIFE AND DEATH OF JOHN WIGANDUS,

WHO DIED ANNO CHRISTI 1587.

JOHN WIGANDUS was born in Mansfeld, in the year 1523, of honest parents of a middle rank, who carefully brought him up in learning, which naturally he was much addicted unto ; having an excellent wit and firm memory ; so that, having profited much at school, he went to the University of Wittenberg.

where he continued about three years; which time he spent in the study of the arts and tongues, which night and day he employed himself in. And in the year 1541, by the advice of his tutors and friends, he went to Nuremberg, where he was made master of the school, and for three years exercised himself with much diligence in instructing youth. But having an earnest desire to perfect his own studies, he returned to Wittenberg again, Luther being yet living. There he commenced Master of Arts before he was two-and-twenty years old, and applied himself wholly to the study of divinity. But the wars waxing hot, the emperor placed a garrison in the castle and town of Wittenberg, and the students were driven away from thence; at which time Wigand was called to Mansfeld, (his own country,) to be an assistant to their ancient pastor, Martin Seligman; where also he was ordained minister by prayer, and imposition of hands, by John Spangenberg, the superintendent there; which place he discharged with much fidelity and industry, and read logic and philosophy to the youth in the schools. There also he wrote a confutation of the Popish Catechism; and a confutation of George Major, who held that a man by faith only is justified, but not saved, &c. He delighted exceedingly in a garden, and in observing the wisdom of God in the nature, shape, and various colours of herbs and flowers; for which end he gat the greatest variety of them that possibly he could into his garden. He was one of those that strongly opposed the *Interim*.

In the year 1553 he was chosen by them of Magdeburg to be their superintendent; but the earl of Mansfeld and the people strongly opposed his re-

move from them ; yet at last, by the means of the prince of Anhalt, they consented unto it. At Magdeburg he took excessive pains in reading, writing, meditating, and preaching, whereby he converted many Popish priests in those parts to the truth. He also took great pains in writing the *Magdeburgenses Centuries*, which he, together with Matthew Judex, Flacius Illyricus, Basil Faber, Andrew Corvinus, and Thomas Holthuterus, finished, to the great benefit of the church. Of which book Sturmius gave his testimony, that it was necessary and profitable, and had these four virtues in it, viz., *veritatem, diligentiam, ordinem, perspicuitatem*, "truth, diligence, order, and perspicuity."

In the year 1560 the elector of Saxony, having begun a university at Jena, sent earnestly to Wigand to come thither to be the Divinity Professor, which for weighty reasons he assented unto, and performed that office with much acceptance of all that heard him. Yet by the subtilty and malice of one Stosselius he was dismissed from that place, and so returned to Magdeburg again : but, not staying there, he was chosen to be the superintendent at Wismar, *anno Christi* 1562 ; where he employed himself wholly in preaching, disputing, expounding the Scripture, and governing the church. *Anno Christi* 1563 he commenced Doctor of Divinity in the University of Rostock. He stayed at Wismar seven years ; at the end whereof, John William, duke of Saxony, sent for him again to Jena ; but the duke of Megapole [Mecklenburg] would by no means part with him ; yet at last after several embassies the duke of Saxony prevailed that he should come for one year to Jena.

His people parted with him very unwillingly, with many sighs and tears, and at the year's end sent for him back again, but could by no means obtain his return. He was not only made the Professor of Divinity at Jena, but the superintendent also.

Anno Christi 1570 he went with his prince to the Diet at Spire, and at his return to Jena was received with great joy: but after five years, Duke John William dying, he was again driven from thence, and went to the duke of Brunswick, who entertained him kindly. But presently after he was called into Borussia [Prussia], to be the Divinity Professor in the University of Regiomontanum [Königsberg]; and after two years was chosen to be bishop there. *Anno Christi* 1587 he fell sick, especially upon grief, conceived for the afflicted condition of the church in Poland, and the death of his dear friend John Wedmann, an excellent divine. This disease increasing, and his strength decaying, he prepared himself for death. He made his own epitaph:—

*In Christo vixi, morior, vivoque Wigandus :
Do sordes morti : cætera, Christe, Tibi.*

“In Christ I lived and died, through Him I live again :

What's bad, to death I give: my soul with Christ shall reign.”

And so, in the midst of fervent prayers, and assured hope of eternal life, he resigned up his spirit into the hands of God that gave it, *anno Christi* 1587, and of his age 64.

Rare-soul'd Wigandus bow'd his whole desires,
To warm his spirits by the enlivening fires

Of sacred fuel ; and he always stood
Engaged to that which Heaven's blest mouth call'd
good.

He was a man whose life and conversation
Were well sufficient to adorn a nation
With good examples : nothing could divorce
His ready lips from the beloved discourse
Of heavenly matters, till at last he cried,
“ My God, receive my soul ; ” and so he died.

THE LIFE AND DEATH OF MARTIN CHEMNITIUS.

MARTIN CHEMNITIUS was born at Britza in [the] Old March [of Brandenburg], *anno Christi* 1522. His father being poor, he met with many impediments to discourage and hinder him in learning ; yet, bearing a great love to it, by his exceeding industry he overcame all ; and after some progress at home, he went to Magdeburg, where he studied the tongues and arts ; and from thence to Frankfort upon Oder. And after he had studied there a while, he went to Wittenberg, where he studied the mathematics ; and from thence to Sabinum [Königsberg] in Borussia [Prussia], where he taught school, and commenced Master of Arts ; and *anno Christi* 1552 he wholly betook himself to the study of divinity. By his modest and sincere carriage he procured much favour from the prince and all his courtiers.

After three years' stay there, he went back to Wit-



MARTIN CHEMNISIUS.

tenberg, and by Melancthon was employed publicly to read common-places. From thence he was sent for to Brunople [Brunswick] in Saxony by the senate, and made pastor; which place he discharged with singular fidelity and approbation for the space of thirty years, and commenced Doctor in Divinity at Rostock. Many princes and commonwealths made use of his advice and assistance in ecclesiastical affairs. He took great pains in asserting the truth against the adversaries of it; as his excellent *Examen* of the Tridentine Council shows. At last, being worn out with study, writing, preaching, &c., he resigned up his spirit unto God, *anno Christi* 1586, and of his age 63. He is said by one to be *philosophus summus, theologus profundissimus, neque veritatis bonarumque artium studio, neque laude officii facile cuiquam secundus*.*

This author, eminent Chemnitius grave,
Among these worthies a prime place may have;
Who by his most industrious pains o'ercame
The many rubs which would have quench'd his
fame;

And to such height of learning did arise
As made great princes him most highly prize.
Yea, so transcendently his fame did shine
That one him styled a most profound divine,
A prime philosopher, one justly known,
For parts and piety, second to none.
And thus he lived, and died full of years,
And with much honour left this vale of tears.

* [Melchior Adamus characterizes him in nearly the same words as are given above.—ED.]

THE LIFE AND DEATH OF RODOLPHUS GUALTERUS,

WHO DIED ANNO CHRISTI 1586.

RODOLPHUS GUALTER was born in Tigure [Zurich] *anno Christi* 1518; was of an excellent wit, and therefore carefully brought up at school; where he first profited exceedingly in oratory and poetry; and, being admitted into the university, he became famous, first in the knowledge of the arts, and afterwards of divinity, insomuch as he was chosen pastor in that city where he first drew in his vital breath. Neither were they which chose him deceived in their expectation; for he proved an admirable instrument of God's glory and their good, discharging his place with singular industry, diligence, and fidelity, not only by his frequent public preaching, but by his learned private writings, as his Homilies upon much of the Old and New Testament do sufficiently declare. And having governed and fed that church for above forty years together, he died in a good old age, *anno Christi* 1586, and of his life 68.

Virtue and honour both combined
To adorn Gualterus's mind.
His wise and well composed heart
Was principled in every part.
He was a poet too: 't is therefore fit
We should applaud his rare poetic wit.

THE LIFE AND DEATH OF CASPAR OLEVIAN,

WHO DIED ANNO CHRISTI 1587.

CASPAR OLEVIAN was born in Trevir [Trêves] *anno Christi* 1536, and carefully brought up in learning by his grandfather; and at thirteen years old he was sent to Paris to study law. From thence also he went to the Universities of Aurelia [Orleans] and Biturg [Bourges], where he heard the most famous lawyers of those times. He joined himself also to the congregation of Protestants which met privately together in that place. There he was admitted into the order of lawyers, after the solemn manner of the university, *anno Christi* 1557; about which time there studied in that university under Nicholas Judex the young prince Palatine, son to Frederick III., afterwards elector: and Olevian, being very intimate with Judex, went one day after dinner to the river hard by the city, together with him and the young prince; and when they came thither, they found some young noble Germans that were students there, going into a boat, who desired the prince and his tutor to go over the river with them. But Olevian, perceiving that they had drunk too freely, dissuaded them from adventuring themselves amongst them: which counsel the prince and his tutor neglecting, went into the boat, and putting from the bank, the drunken young men began so to thrust and jostle one another that at last they overthrew the boat, where they were all drowned. But Judex, being skilful in swimming, caught the young prince, hoping to save him; but being unable to draw him with him, they both sunk.

Olevian, standing on the bank, and seeing this sad

spectacle, leapt into the water, to try if he could help them; but at first he stuck into the mud and water up to the chin, where he despaired of his own life. In that danger he prayed unto God, and vowed that if God would deliver him, he would preach the Gospel to his own citizens. At which time it pleased God that a footman of one of the noblemen, coming to the river side, and seeing of him, caught him by the hand, (thinking that it had been his own master,) and drew him out. Whereupon Olevian being delivered, together with the law, studied divinity, especially reading over Calvin's Commentaries diligently; and then returning to Trevir [Trêves], he was retained to plead a cause there; but seeing the great deceit in that calling, he gave it over; and that he might perform his vow, he wholly set himself to the study of divinity; and went to Geneva, and after to Tigure [Zurich], where he was much holpen by Martyr and Bullinger. And after taking ship at Lusanna [Lausanne] to go to Geneva, Farel happened to be with him in the ship, who in discourse asked him, whether he had ever preached in his own country; which he denying, Farel persuaded him to do it so soon as he could: and he accordingly promised that he would.

Therefore, *anno Christi* 1559, he returned to Trevir [Trêves], and was by the senate and his friends requested to undertake the work of the ministry there; and for his encouragement they allowed him a stipend. He read logic also in the school. But when he began to preach the truth of Christ, and to discover the errors in Popery, he was forbidden by the clergy to preach any more, and shut out of the school. Then the senate appointed him to preach in

a hospital: where after he had preached a while, his adversaries suborned a priest to step up into the pulpit before him; but as soon as the people saw the priest, they called to him to come down, for that they would not hear him. Olevian desired them to hear him, promising that so soon as he had done his sermon he would preach himself: but they would not endure it, but made a great stir, so that the poor priest thought that he should have been pulled a pieces by them. But Olevian, entreating the people to be quiet, took him by the hand, and led him forth safely; and going into the pulpit himself, the people cried to him, "We desire thee for God's sake to preach unto us." For this cause the archbishop of Trevir [Trèves] imprisoned the two consuls and eight more of the senators for ten weeks, who desired Olevian to come to them to instruct and comfort them, which accordingly he did. But afterwards they were all freed at the request of the elector Palatine, and some others: and the elector Palatine sent for Olevian to Heidelberg, where he made him rector of a college: about which time he married a wife, and commenced Doctor in Divinity, and was made Professor of Divinity in that university. He was also called to a pastoral charge in the city, which he carefully and holily discharged, till the death of the elector Frederick III.; and shortly after he was called to Berleburg, by Lodowick Count Witgenstein, where he preached and instructed some noblemen's sons.

In the year 1584 he was called by John of Nassau to Herborn, where he preached, and taught in a school, three years. *Anno Christi* 1587 he fell into a mortal sickness, which (notwithstanding all means of cure) daily grew upon him, and so weakened him

that at last he quietly resigned up his spirit unto God. In his sickness he made his will, and by pious and holy meditations prepared himself for death. Being visited by some great men, he told them, that by that sickness he had learned to know the greatness of sin, and the greatness of God's majesty, more than ever he did before.

John Piscator coming to visit him, he told him, that the day before, for four hours together, he was filled with ineffable joy, so that he wondered why his wife should ask him whether he were not something better, whenas indeed he could never be better. "For," said he, "I thought that I was in a most pleasant meadow; in which as I walked up and down, methought that I was besprinkled with a heavenly dew, and that not sparingly, but plentifully poured down, whereby both my body and soul were filled with ineffable joy." To whom Piscator, "That good Shepherd, Jesus Christ, led thee into fresh pastures." "Yea," said Olevian, "to the springs of living waters." Afterwards having repeated some sentences full of comfort out of Psalm xlii., Isaiah ix., and Matthew xi., he often repeated, "I would not have my journey to God long deferred. I desire to be dissolved, and to be with my Christ." He gave his hand and farewell to his colleagues and friends; and when he was in the agony of death, Altstedius asked him whether he was sure of his salvation in Christ, &c.; he answered, "Most sure," and so he gave up the ghost, *anno Christi* 1587, and of his age 51.

Nor must Olevian also be omitted,
But have a place of honour fairly fitted





JOHN FOXE.

Unto his fame, among these heroes brave ;
Who of his parts in arts much witness gave ;
A sound divine ; to Rome an enemy ;
Preaching Christ's truth with courage, constancy ;
And who at last, as he had long desired,
Exchanging earth for heaven, blestly expired.

THE LIFE AND DEATH OF JOHN FOX.

JOHN FOX was born at Boston in Lincolnshire, *anno* 1517. His parents were neither so rich as by their wealth to be exposed to envy, nor so mean as by want to be liable to contempt. More enriched they were with the love of their neighbours, and most of all in having this so towardly and hopeful a son. These, perceiving that nature pointed out their son (by the rare parts bestowed upon him) to be a scholar, and therefore following her directions carefully, bred him in learning, and sent him to Brazen-nose College in Oxford.

Here he was chamber-fellow with Alexander Nowell, afterwards Doctor and dean of Paul's; and friendship betwixt them took so deep an impression in their tender years, advantaged with the sympathy of their natures, that it increased with their age to be indelible. These communicated their studie together, and with harmless emulation and loving strife, whilst each endeavoured to outstrip others, both surpassed themselves.

Hence Fox was translated, and chosen Fellow of Maudlin [Magdalen] College; whereat such as were

bred in that foundation, counting themselves the proper heirs to all the preferment in the house, were much offended, till his patience and humanity reconciled them unto him ; so that he became not only affected, but admired. And as naturalists observe that plants are meliorated by removing, not abating their old, but acquiring new spirits unto them ; so this scholar, by changing his soil to a new college, was thereby marvellously improved in all manner of learning.

Now King Henry had lately set up a mongrel religion in the land, like the toes of Nebuchadnezzar's image, partly iron, partly clay ; one moiety thereof strong with undeniable truth, the other daubed with untempered mortar, in the Six Popish Articles still retained. Our young Fellow in the college sees and sighs at the superstition, and, retiring himself to a grove, entertains the time with solitariness ; only the silent midnight was witness to his sobs and groans. He sees what, but not whither, to fly ; but at last resolves hereafter to absent himself from the Romish church. Hereupon being accused for a separatist, and unwilling to overpurchase his safety at the price of a lie, he is convented, and expelled the college. But because thieves must be thanked for giving what they do not take away, his enemies challenged commendation due to their courtesy, because they took not Fox's life from him, according to the severity of the laws then in force.

By this time his own father was dead, and his mother married again. Fox repairs to his father-in-law for succour, but finds no entertainment. For as when a hunted deer, chased with the hounds, taketh sanctuary by flying to the rest of the herd, they out of a principle of self-preservation drive him away, for

fear lest the hounds in pursuit of him fall on them; so his father-in-law was loth to receive him, and forbad him the protection of his family, lest persecutors in quest of his son should bring him and his whole household into trouble.

Here it would be tedious for us but to tell (and then how troublesome for him to endure!) in how many places this poor man lurked, for fear of informers, those birds of prey which have as quick sight as sharp talons,—sometimes at Sir Thomas Lucy's in Warwickshire, sometimes at Boston, most commonly at London, taking covert in that forest of houses; it being a strange truth, that in such wherein are most eyes, a man is least seen. "The foxes," saith our Saviour, "have holes;" literally true of that cunning creature; but our Fox, being indeed a sheep in innocence and simplicity, had not where to lay his head, like Christ his Master.

But soon after happened the death of King Henry, and Edward VI. succeeded him. This put a period to his frights and flights, and for five years this good man enjoyed peace and prosperity, till the reign of Queen Mary: under whom for a while he lived safe in the house of the duke of Norfolk, once his pupil, until Gardiner, bishop of Winchester, that cruel blood-hound, scenting him out, designed his destruction. For, coming on a visit of respect to the duke, Fox casually passing by, the bishop demanded who that was; "My physician," answered the duke. The bishop replied, "I like well his ingenuous countenance, and, when I have need, will make use of him." Thus Herod pretended he would worship Christ, when he intended to kill Him. Winchester meant this physician should be his patient, on whom

he would practise with fire and faggot, the usual doses prescribed to all those who were accused to be infected with the Protestant religion.

Now flies our Fox beyond the seas, who, escaping fire, fell into as merciless an element of water. A terrible tempest overtook him, frightening the profane seamen into their prayers, and melting their hearts, which might seem made of those rocks amongst which they sailed. Hereby he was driven back again to Yarmouth; but at last by God's providence got beyond the seas, and some months after arrived at Basil. Here he began that famous work of "Acts and Monuments," which he finished many years after. And here making a sermon to his fellow exiles, he plainly told them, that now the time was come for their return into England, and that he brought them that news by commandment from God.

These words were differently censured by several men. Some took them to be the evaporations of a melancholy brain; others, as words shot at random, which, if casually hitting the mark, would afterwards be observed; if otherwise, would be buried in oblivion amongst a heap of other expressions. A third condemned them for a presumptuous intrusion into God's secrets, prying into the ark of future contingencies, which God hath veiled only for Him. But the success proved them to be prophetic; and this confessor, having his body macerated with fasting and prayer and other afflictions, through the chinks and clefts thereof stole a glimpse of heaven and the knowledge of future things. For, the day before his surrender, Queen Mary died; and now Fox with the rest of his friends hasteth home; so that, if fear gave

them feet to run beyond the seas, joy gave them wings to fly home to their native country.

Here arrived, he continued and finished that worthy work formerly begun. For as God preserved one of Job's servants from fire and fury of the Chaldeans and Sabeans, to report to Job the loss of his fellows; so Divine Providence protected this man from martyrdom intended for him, that he might be the world's intelligencer to tell the tidings of the number and manner of God's worthy saints and servants who were destroyed by the cruelty of these Romish adversaries: which bad news is very well told in his impartial relation.

For, for the main, it is a worthy work, (wherein the reader may rather have than lack,) presenting itself to beholders, like *Ætna*, always burning, whilst the smoke hath almost put out the eyes of the adverse party, and these Fox's fire-brands have brought much annoyance to the Romish Philistines. But it were a miracle if in so voluminous a work there were nothing to be justly reprov'd; so great a pomegranate not having any rotten kernel must only grow in Paradise. And though perchance he held the beam at the best advantage for the Protestant party to weigh down, yet generally he is a true writer, and never wilfully deceiveth, though he may sometimes be unwillingly deceived. Many years after Master Fox lived in England, highly favoured by persons of quality: so that it may seem strange, considering the height of his friends and largeness of his deserts, that he grew to no place of more honour, and spread to no preferment of greater profit in the church. But this must be wholly imputed to his own modesty in declining advancement: for although the richest

mitre of England would have counted itself preferred by being placed upon his head, yet he contented himself only with a prebend in Salisbury, pleased with his own obscurity, whilst others of less desert make greater show. And whilst proud people stretch out their plumes in ostentation, he used their vanity for his shelter, more pleased to have worth than to have others take notice of it.

Now, how learnedly he wrote, how constantly he preached, how piously he lived, how cheerfully he died, may be fetched from his *Life at large*, prefixed before his book. One passage therein omitted we must here insert, having received it from witnesses beyond exception. In the eighty-eight,* when the Spanish half-moon did hope to rule all the motion in our seas, Master Fox was privately in his chamber at prayers, battering heaven with his importunity, in behalf of this sinful nation. And we may justly presume that his devotion was as actually instrumental to the victory, as the wisdom of our admirable [admiral], valour of his soldiers, skill and industry of his seamen. On a sudden, coming down to his family, he cried out, "They are gone, they are gone;" which indeed happened in the same instant, as by exact computation afterwards did appear.

His liberality to the poor was boundless: so powerful was the holy spell of the name of Jesus unto him, that no poor person ever charmed him therewith, but presently raised his charitable spirit to bestow

* [The reference seems to be to the defeat of the Spanish Armada, which took place in July, 1588. But Fox died more than a year previously, — in April, 1587; so that there must be a vital error in the anecdote as given in the text; and there was certainly good reason for "omitting" it from "his *Life at large*." — Ed.]

an alms upon him. One day Master Fox came from the palace of Bishop Aylmer in London, when a company of poor people (by that retinue he might ever be tracked) importunately begged of him. Master Fox, having no money, returned back to the bishop, desiring to borrow five pounds of him, which was readily granted, and going forth [he] distributed it amongst the poor. Some months after, the bishop asked Father Fox (for so he was commonly styled) for the money he owed him. "I have laid it out," quoth Master Fox, "for you, and have paid it where you owed it,—to the poor people that lay at your gate." The bishop was so far from being offended with him, that he thanked him for being so careful a steward,—such was the marvellous familiarity betwixt them, and great respect the bishop bore to this holy man.

But Master Fox (this extraordinary instance excepted) did not offer free offerings of other men's goods, but of his own. So great was his bounty that it fell under the censure of excess, the stream being likely to drain the spring and impair his estate. But God, whose providence provideth meet help-fellows for men, fitted him with such a wife, whose hands, as they knew not basely to scrape, so they were skilful thriftily to keep; and this excellent medley so preserved his estate that a competency was left to his children.

He was not nipt in the bud, nor blasted in the blossom, nor blown down when green, nor gathered when ripe; but even fell of his own accord, when altogether withered. As for the time of his death, take it from his own epitaph on his monument, which for the beauty thereof bears better proportion to the

outward meanness than to the inward merit of his person, there entombed in St. Giles's Church without Cripplegate.

CHRISTO S. S.

JOHANNI FOXO ECCLESIE ANGLICANÆ MARTYROLOGO FIDELISSIMO, ANTIQUITATIS HISTORICÆ INDAGATORI SAGACISSIMO, EVANGELICÆ VERITATIS PROPUGNATORI ACERRIMO, THAUMATURGO ADMIRABILI; QUI MARTYRES MARIANOS, TANQUAM PHŒNICES, EX CINERIBUS REDIVIVOS PRÆSTITIT. PATRI SUO, OMNI PIETATIS OFFICIO INPRIMIS COLENDO, SAMUEL FOXUS, ILLIUS PRIMOGENITUS, HOC MONUMENTUM POSUIT, NON SINE LACHRYMIS.

OBIIT DIE 18 MENS. APRIL. AN. DOM. 1587. JAM SEPTUAGENARIUS.

VITA VITÆ MORTALIS EST, SPES VITÆ IMMORTALIS.

Rare Fox (well furr'd with patience) lived a life
In's youthful age devoted unto strife;
For the blind Papists of those frantic times
Esteem'd his virtues as his greatest crimes.
The hot pursuit of their full crying hounds
Forced him to fly beyond the lawless bounds
Of their hot-scented malice: though their skill
Was great in hunting, yet our Fox was still
Too crafty for them; though they ranged about
From place to place, they could not find him out:
And when they saw their plots could not prevail
To bless their noses with his whisking tail,
They howl'd out curses, but could not obtain;
Their prey being fled, their curses proved in vain.
From whence I think this proverb came at first,—
"Most thrives the Fox that most of all is curst."

THE LIFE AND DEATH OF GEORGE SOHNIIUS,

WHO DIED ANNO CHRISTI 1589.

GEORGE SOHNIIUS was born at Friedberg in Wetteraw, *anno Christi* 1551, of honest parents, and brought up at school in learning, where he sucked in the first rudiments with much eagerness: and from school went to the University of Marpurg, at fifteen years old; where he profited so exceedingly in logic and philosophy, that he was made Bachelor of Arts at the year's end. *Anno Christi* 1569, he went to Wittenberg, where he studied philosophy, law, and divinity with incredible pains, so that at three years' end, with the approbation of the whole university, he was made Master of Arts. He intended at first the study of law; but it pleased God on a sudden so to divert his heart from it, and to incline him to the study of divinity, that he could have no rest in himself till he had resolved upon it.

Anno Christi 1571 he returned to Marpurg, and studied Hebrew; and the year after he read the arts to many students privately, and became tutor to three noblemen. At twenty-three years old he was so famous that, by the consent of all the divines in that university, he was chosen into the number and order of Professors of Divinity. The year after he married a wife, a choice maid, by whom he had three sons and two daughters. The same year also he was chosen the professor of the Hebrew tongue in that university. *Anno Christi* 1578 he was made Doctor in Divinity; and falling sick about that time, he

made an excellent confession of his faith. But it pleased God that he recovered, and was not only a constant preacher of the truth, but a strong defender of it against errors; confuting the Ubiquitarians, and that so boldly that he chose rather to hazard banishment than to connive at errors.

His fame spread abroad exceedingly, so that many sought for him, especially John of Nassau and John Casimir the elector Palatine. The first desired him to come and begin his university at Herborn, where he should have had greater honour and a larger stipend: the other desired him to Heidelberg, to be the Divinity Professor in that place. His answer was, that he was born rather for labours than honours, and therefore chose to go to Heidelberg, being thirty-three years old, and was entertained lovingly of the prince: and his coming was most grateful to the university, where he took exceeding great pains, and was eminent for piety, humility, gravity, prudence, patience, and industry; so that in the year 1588 he was chosen into the number of the ecclesiastical senators, for the government of the church. He was famous for learning, eloquence, faithfulness, and diligence in his place, and holiness and integrity in his life. In the year 1589 he fell sick, for which and his change he had been carefully fitting himself beforehand; and therefore bore it with much patience, and with fervent prayer; often repeating, "O Christ, Thou art my Redeemer, and I know that Thou hast redeemed me. I wholly depend upon Thy providence and mercy: from the very bottom of my heart I commend my spirit into Thy hands;" and so he slept in the Lord *anno Christi* 1589, and of his age 38.

Industrious, humble, prudent, patient, grave;
What other virtues that a man could have,
Sohnius enjoin'd with peacefulness: his hand
Was apt to write, his heart to understand.
He took delight to meditate upon
The love of God; his own salvation.
He studied how to die: his well-spent breath
Was but a rare preparative to death:
And having ended his laborious days,
He died in peace, and now he lives in praise.

THE LIFE AND DEATH OF LAURENCE HUMPHREY,

WHO DIED ANNO CHRISTI 1559.

LAURENCE HUMPHREY was born in the county of Buckingham, and brought up at school, and then sent to Oxford; where he was admitted into the College of Mary Magdalen, and followed his studies hard all the days of King Edward VI. But in the beginning of those bloody Marian days, wherein so many were forced to forsake their native soil, he (amongst the rest) went beyond sea into Germany, where he continued till the beginning of Queen Elizabeth's reign, whom God raised up to be a nursing mother to His church; at which time he came back, and returned to Oxford, where he was very famous both for his learning and preaching. Then also he commenced Doctor in Divinity; and, by reason of his excellent parts, he was very instrumental in the advancement of God's glory. And whereas

that wicked sect of the Jesuits was lately risen up, he, by his learned writings, did both from Scripture and antiquity discover their impostures and Popish deceits. Afterwards he was made the Master of Magdalen College, and the Regius Professor; which places he discharged with singular commendations for many years together; and at the last quietly resigned up his spirit into the hands of God, in the year 1589.

Though persecuting times pursued and chased
This pious father, yet he still embraced
And hugg'd the truth; his heart remained free
From persecution and captivity.
Those weighty words which pleasantly pursued
Out of his mouth, soon conquer'd and subdued
Enticing Jesuits: he made them know
Their errors by a fatal overthrow.
Thus having labour'd with a faithful breast,
Heaven thought it fit to crown his soul with rest.

THE LIFE AND DEATH OF JAMES ANDREAS,

WHO DIED ANNO CHRISTI 1578.

JAMES ANDREAS was born in Waiblingen in Würtemberg, *anno* 1538. When his father had kept him three years at school, being unable to maintain him any longer, he intended to have placed him with a carpenter: but being dissuaded by some

friends, and having obtained an exhibition out of the church stock, he sent him to Stuttgart to a choice schoolmaster, under whom in two years' space he learned grammar and rhetoric; and so, *anno Christi* 1541, he went to Tübingen, where he so profited that at the end of two years he was made Bachelor of Arts; and two years after that, Master of Arts. There also he studied Hebrew and divinity.

Anno Christi 1546, and of his age eighteen, he was called to Stuttgart, where, preaching in a great auditory, he was chosen and made deacon; which place he executed so well that he presently grew famous, insomuch as the duke of Würtemberg sent for him to preach before him in his castle; which he did with much applause. At Tübingen also that year he married a wife, by whom he had eighteen children, nine sons and nine daughters. About that time brake forth that fatal war betwixt Charles V. and the Protestant princes; wherein the emperor being conqueror, he seized upon the dukedom of Würtemberg, by reason whereof the church there was in a sad condition. Yet Andreas with his wife remained in Stuttgart, and by God's special providence was preserved in the midst of the Spanish soldiers, and yet preached constantly and faithfully all the while. And so he continued till *anno Christi* 1548, at which time that accursed *Interim* came forth, which brought so much mischief to the church of God. Andreas, amongst other godly ministers that opposed it, was driven from his place: yet it pleased God that the year after he was chosen to be deacon at Tübingen, where by catechizing he did very much good.

Anno Christi 1550, Ulric dying, his son Christopher succeeded him in the government of Würtemberg, and

affected Andreas exceedingly, and would needs have him commence Doctor, which degree (having performed all his exercises) he took the twenty-fifth year of his age, and was chosen pastor of the church of Göppingen, and made superintendent of those parts. About that time he was sent for by Lodwick [Louis], count of Oetting, to assist him in the reforming of the churches within his jurisdiction; and when he took his leave of his own prince Christopher, he charged him, and gave it him in writing, that if Count Lodwick set upon that reformation, that under pretence of religion he might rob the church, and seize upon the revenues of monasteries, and turn them to his private use, that he should presently leave him, and come back again. He assisted also in the reformation of the churches in Helfenstein.

At that time, hearing of a Jew that for theft was hanged by the heels with his head down, having not seen that kind of punishment, he went to the place, where he was hanging between two dogs that were always snatching at him to eat his flesh. The poor wretch repeated in Hebrew some verses of the Psalms, wherein he cried to God for mercy: whereupon Andreas went nearer to him, and instructed him in the principles of Christian religion, about Christ the Messiah, &c., exhorting him to believe in Him; and it pleased God so to bless his exhortation to him, that the dogs gave over tearing of his flesh, and the poor Jew desired him to procure that he might be taken down and baptized, and hung by the neck for the quicker dispatch, which was done accordingly.

Andreas was of such esteem that he was sent for by divers princes to reform the churches in their jurisdictions. He was present at divers synods and

disputations about religion. He travelled many thousands of miles, being usually attended but with one servant; yet it pleased God that in all his journeys he never met with any affront. The year before his death, he used often to say that he should not live long; that he was weary of this life, and much desired to be dissolved, and to be with Christ, which was best of all. Falling sick, he sent for James Heerbrand, saying, "I expect that after my death many adversaries will rise up to asperse me; and therefore I sent for thee to hear the confession of my faith, that so thou mayest testify for me, when I am dead and gone, that I died in the true faith." The same confession also he made afterwards before the pastors and deacons of Tübingen. The night before his death he slept, partly upon his bed, and partly in his chair. When the clock struck six in the morning, he said, "My hour draws near." He gave thanks to God for bestowing Christ, for revealing of His will in His word, for giving him faith, and the like benefits. And when he was ready to depart, he said, "Lord, into Thy hands I commend my spirit;" and so he fell asleep in the Lord, *anno Christi* 1590, and of his age 61.

Ingenious Andreas always loved to pry
Into the bosom of divinity.
He hated idleness, and took delight
In doing good; his virtues shined as bright
As fame could make them; and he always stood
A firm maintainer of the church's good.
Religion was his helm by which he steer'd
His soul to heav'n; and there he was endear'd
To his Creator; in whose court he sings
Blest hallelujahs to the King of Kings.

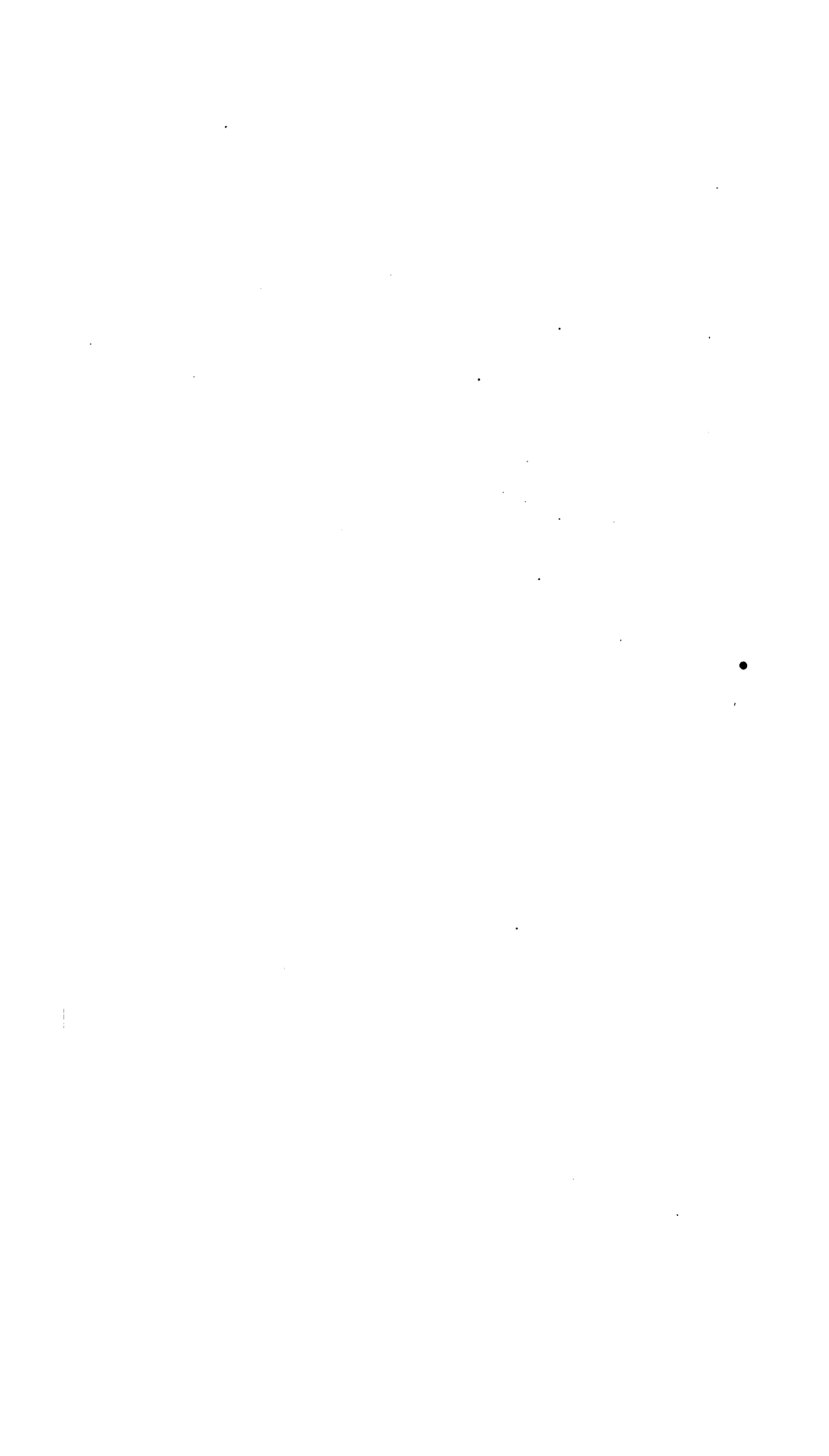
THE LIFE AND DEATH OF HIERONY- MUS ZANCHIUS.

IN the year of grace 1516, Hieronymus Zanchius, descended from a noble and renowned family, was born in Italy at a town called Alzanum [Alzano], situate in the valley Seria; who became such a light unto the Gentiles, that many parts in Christendom dawned with the lustre of his writings. His father was called Franciscus Zanchius, famous not only for his parentage, but also for his knowledge in the civil law. He was blessed with many other children; which he received from Barbara, sister unto Marcus Antonius Morlottus, both nobly descended.

This Zanchius in his youth showing some testifications of his hopefulness, he was sent forth by his father to be instructed in the grounds of learning. In the schools he continued until that he was twelve years old; at which time his father died, and shortly after his mother also. Being thus deprived of both his parents, he began to consider with himself what course to take, for the increasing and bettering of his knowledge in the arts; and withal, perceiving that not only his uncle Eugenius Mutius, but also many of his kinsmen and cousin-germans had betaken themselves unto a monastical life, and were advanced unto the dignity of regular canons, he persuaded himself that there were many learned persons to be found in that society, and that youth might be well instructed and brought up amongst them, as well for civil behaviour as for learning. He resolved to take that course of life upon him, being also thereunto in-



HIERONYMUS ZANCHIUS.



duced by the advice of his intimate friend Basilius. Wherefore, revealing himself unto his uncle and other friends, he was by their means elected and chosen into the monastery.

In this place he lived almost nineteen years, and was by profession a Lateran canon regular; in which space he gave himself, first, unto the study of the tongues, and proved a good linguist; secondly, unto the study of Aristotle, and became a good logician; and thirdly, unto the study of school divinity, wherein his excellency is manifest by his works. For the space of sixteen years he was familiarly acquainted and dearly beloved of that illustrious and virtuous Grave * Celsus Martinengus; who, perceiving that his life was sought for the profession of the truth, fled out of Italy, and went unto Geneva, and was the first pastor which the Italian church had in that place; who, when he died, commended the care of his flock to Calvin, 1558.

During his residence in this monastery, he would walk sometimes with Martinengus, for recreation's sake, unto Lucca, a town in Tuscany, where he heard Peter Martyr openly expounding the Epistle of St. Paul to the Romans, and in private the Psalms of David unto their canons: and these expositions of this learned man wrought so effectually with him, that he gave himself wholly unto the study of divinity, and made diligent search into the commentaries of the most learned and authentic fathers; perused positive and polemical discourses, and delivered for a season the purity of the truth of the Gospel of Christ in Italy. But in regard that Italy was too hot for Peter Martyr, and much more for his

* [*Graf*, or Count.—Ed.]

scholars, who were hardly permitted to reside in the country, much less to be public teachers; eighteen of them within the space of one year followed their master, amongst whom was this Zanchius.

Being thus freed and delivered from this Babylonian captivity, (an expression often used by himself,) in the year 1550, he first went unto the Rhetians, because a greater liberty was granted unto their churches, and because he might serve Christ with a free and a good conscience amongst them. Yet here he continued not fully nine months, but he left them, and went unto Geneva; and after that he had spent other nine months in that place, by the means of Peter Martyr he was called into England, to perform the place of the Divinity Lecturer; unto which motion he willingly condescended [consented]: and having taken his leave of his friends and acquaintance, he sets forward in his journey. He was detained by the inhabitants of Strasburg, because their pastor, Caspar Hedio, was then dead; and because it was decreed by the magistrates that an Italian following the doctrine of Peter Martyr should be called unto the city: and therefore they first used means to bring in the Grave Martinengus; but he refused to leave his flock in Geneva: wherefore, seeing that they could not prevail that way, they kindly entreated Zanchy to stay amongst them. Hither he came in the year 1553, and in this place he performed a pastoral office almost eleven years; and at vacant times he expounded Aristotle unto such as were desirous to attain unto some understanding in the arts.

Here he was commanded by the magistrates (if he intended to teach in that city) to subscribe unto that

Confession of Faith concluded on and set forth at Augsburg, called the Augustine Confession: unto which he consented, with this caution,—*Modò orthodoxè intelligatur*. Now because his opinion about the sacrament was the chiefest cause which did urge this subscription, he wrote a treatise concerning the Lord's Supper; wherein he delivered his opinion thus:—

First, That the true body of Christ, which was given for us, and His true blood, which was shed for the remission of sins, was truly eaten and drunken in the Supper.

Secondly, That it was not eaten with the mouth and teeth of the body, but with true faith;

Thirdly, And therefore received of none but of those which were elected.*

And this his opinion was generally answered unto and approved in the city; so that when they had made a trial of the sufficiency of his parts, for the space of two years, and had approved of that method and order which he had observed both in teaching and disputing, he was admitted and chosen into the society of the Thomists; where he lived a canon for the space of nine years; in which time he was beloved of all good men that knew him; a detester of controversies, as causes of strife, and he was also a lover, and a favourer, and a furtherer of peace and quietness.

Yet notwithstanding, divers controversies and accu-

* [Rather, "by the faithful"—or "believers"—"only;" *à solis fidelibus*. The expression in the text, "elected," must have been a slip of the pen. There is no ground for it in the Life of Zanchius given in the *Vitæ Theologorum exterorum principum* by Melchior Adamus, from which the Life here given seems to be extracted.—ED.]

sations were afterwards instituted and moved against him during his residence here, and that by some of the divines and professors of the same commonwealth, concerning the sacrament, and concerning the ubiquity of the human nature, concerning the setting of images in churches and chapels, concerning Antichrist and the end of the world, concerning predestination, and concerning the perseverance of the saints in faith; wherein his opinions were condemned by them as heretical. This flame also was increased by the addition of the fuel of a tractate Of the Lord's Supper, printed by Heshusius in the same city: and it came also unto that height, that he must either voluntarily depart, or else be forced thereunto by the college. Although means were used for a reconciliation, and the cause referred unto thirteen men; and although he offered publicly to dispute with his adversaries touching the same points, and had obtained the judgments of all the churches and academies throughout Germany, concerning the same, and had presented them in writing unto the senate, yet no conclusion could be effected, until the senate had procured learned divines and lawyers from Tübingen, Bipont [Zweibrücken], and Basil, who were appointed as judges to hear both parties, and to establish an agreement.

These judges, after the hearing of the matters controverted, privately withdrew themselves, and composed certain articles, unto which they desired that the disagreeing parties would subscribe, for the settling of peace and quietness in the city. To this request Zanchy used delay in the performance, and declared unto them, that there were two especial things which detained him that he could not sub-

scribe: first, because in so doing he should give an occasion of offence unto the godly; and secondly, it would come to pass that by his subscription those who were seduced from the truth would be confirmed in their errors. Yet notwithstanding, when he perceived that his subscription might be done without any prejudice unto his doctrine, for quietness' sake he subscribed, with this caveat, *Hanc doctrinæ formulam, ut piam agnosco, ita etiam recipio*. This subscription was so joyful unto his adversaries, that after a boasting and triumphant manner they dispersed the tidings by letters unto their friends in Saxony and in other adjacent regions; whereas, if they had truly understood it, they could not have received from it such matter and cause of glory.

But it happily fell out at that time during these actions that the church at Clavenna [Chiavenna], by reason of the death of Augustinus Mainardus, was destitute of a pastor, and the inhabitants of that place had with one consent made choice of Zanchy. As soon as he had notice hereof, and perceiving little hope of quietness in the city, he forthwith repairs unto the senate, obtains leave to depart, and thereupon resigns his canonship, and leaves Strasburg, and makes towards Clavenna, a famous town situate in Rhetia.

During this controversy and contention in Strasburg he was called by the Tigurines* to succeed Peter Martyr: but he refused to go, because he would not be seen to betray and give over the truth, and that good cause which he had in hand. He was also desired by the Italian church at Geneva to be their pastor: he was sought for by the inhabitants

* [The people of Zurich.—Ed.]

of Heidelberg and Marpurg; he was invited also unto Lausanne; but from these latter he was detained by the senate.

Immediately after his coming unto Clavenna a vehement and heavy pestilence invaded the city, which was the cause of great sorrow and lamentation in that place; for within the space of seven months there died twelve hundred persons. Yet Zanchy continued his course of teaching so long as any auditor came unto him. Afterwards he removed himself out of the town, unto the top of a high mountain, with his family, where he spent three months in reading, meditation, and prayers; and at the end thereof it pleased God to remove His scourge from the city; and he returned and performed his ordinary function for the space of four years, to the great benefit of that church, but not without many afflictions and crosses unto himself.

Hence then he was called by that incomparable virtuous and religious prince, Frederick III., elector Palatine, unto that famous academy at Heidelberg, and by him most courteously entertained, and constituted successor unto Zachary Ursin. At his entrance into his office, which was in the year 1568, he delivered an excellent and learned speech concerning the conservation of the purity of doctrine in the church; and in the same year he was graced with the title of Doctor in Divinity, in the presence of the prince elector, and of his son Casimirus; who, being most desirous of propagating the truth of Christ, enjoined him (after his return from Rhetia to the Palatinate) to lay open the true doctrine concerning God, and concerning the three Persons in the Deity, and to confute the opinion and to overthrow the

arguments of such adversaries as at that time opposed the Deity of Christ, and of the Holy Ghost, in Poland and in Transylvania: whereupon he wrote his treatises, full of learning and piety, *De Naturâ Dei*,—*De tribus Elohim*, [*Patre*,] *Filio*, et *Spiritu Sancto*, uno eodemque *Jehovah*.

In this academy he professed divinity ten years, even unto the death of Frederick III., prince elector. Afterwards he went unto Neustadt, where he was entertained Divinity Lecturer, in a school newly erected, where he continued seven years. After the death of Frederick III., he was called unto the academy at Leyden in Holland, then newly consecrated, in the year 1578, and also unto Antwerp in Brabant, in the year 1580. But because that school could not want him, he was willed by the prince to remain there, where he continued until such time as the school was translated unto Heidelberg, and then, by reason of his old age, he was discharged of his office by Casimirus, then elector Palatine. Whereupon he went towards Heidelberg, to visit some friends which he had there; whom when he had seen and comforted in those perilous times, he changed this life for a better and more durable, in the year 1590, and in the seventy-fifth year of his age, and lies buried in St. Peter's chapel at Heidelberg.

He was well read in the ancient fathers, and in the writings of the philosophers. He was of singular modesty; he always earnestly desired peace amongst the churches; and in his old age was afflicted with blindness. His works are here inserted.

1. Divine Miscellanies, with the Explication of the Augustinian Confession. 2. His Judgment of the Controversies about the Lord's Supper. 3. Of the

Trinity, Books thirteen, in two Parts : in the first the orthodox mystery of this doctrine is proved and confirmed by Scripture : in the latter the adversaries are confuted. 4. A Compendium of the chief Points of Christian Doctrine. 5. A perfect Treatise of the Sacred Scriptures. 6. Of the Incarnation of Christ. 7. Of the Divine Nature and His Attributes. 8. Of the Works of God in six Days. 9. Of Man's Redemption. 10. A Commentary upon Hosea. 11. A Commentary on the Ephesians ; 12. Colossians ; 13. Thessalonians ; 14. John. 15. Observations of Physic. 16. His Answer to an Arian.

He sought and found the truth, and would not hide
That light from others that did still abide
Within his breast : his soul was always free
T' advance the works of real piety.
Virtue and gravity were both combined
Within the centre of his breast, and shined
With equal lustre : all that heard his voice
Were fill'd with raptures, and would much rejoice
At his discourse ; for what his tongue express'd
Always proceeded from a real breast.
Let his example teach us how to stand
Firmly obedient to our God's command :
That at the last we may rejoice, and sing
Praises with Zanchy to heaven's glorious King.

THE LIFE AND DEATH OF
ANTHONY SADEEL,

WHO DIED ANNO CHRISTI 1591.

ANTHONY SADEEL was born upon the confines of Savoy and France, not far from Geneva, *anno Christi* 1534; and his father dying whilst he was young, his mother brought him up in learning, and sent him to Paris. And having studied a while there, he went to Toulouse, where falling into the society of some godly students of the law, it pleased God that he left Popery, and went from thence to Geneva; where he was much holpen by Calvin and Beza. Afterwards being sent for home, and some controversy arising about his inheritance, he went to Paris, and there joined himself with the private congregation of the Protestants. There the Pastor Collongius called the young students that were of that congregation together, persuaded them to apply themselves to the study of divinity, which afterwards turned to the great good of the French churches. And, amongst others, Sadeel faithfully promised to apply himself thereto; and having profited much in those studies, being scarce twenty years old, he was by the approbation of the whole church chosen one of the pastors.

The year after fell out that horrid violence offered to the church at Paris, when they were met together to hear the word, and receive the sacrament, where above one hundred and fifty of them were laid hold of, and cast into prison; but by a miracle of God's mercy the pastors escaped. The year after Sadeel was delivered from a great danger; for at midnight many apparitors brake into his house, searched every

corner, and at last brake into his chamber, seized on his books and papers, crying out they were heretical, and so laid hold upon him, and carried him to prison. But it pleased God that Antony of Bourbon, king of Navarre, who knew him, and had often heard him, hearing of his imprisonment, sent to the officers to release him, as being one of his train; and when they refused to do it, he went himself to the prison, complaining of the wrong that was done him by imprisoning one that belonged to him, being neither a murderer nor thief, and withal bade Sadeel follow him, and so took him away with him: whereupon the day after he publicly before the king gave thanks to God for his deliverance, expounding Psalm cxxiv.

Then it being judged the safest for him to absent himself for a while, he went to visit the churches in other parts of the kingdom; and at Aurelia [Orleans], he continued some months, preaching to many citizens and students in the night time, to their great advantage. Then he returned to Paris again, where a synod of ministers and elders (the first that was there) were assembled to draw up a Confession of their Faith, which afterwards was presented to the king by the Admiral Coligny. But the king shortly after dying, the queen mother and the Guises drew all the government of the kingdom into their hands, and raised a great persecution against the church, drawing many of all ranks to prisons and punishment. Yet Sadeel intermitted not his office, but was wholly employed in preaching, comforting, confirming the weak, &c.; till, the danger increasing, it was thought fit that the care of the church should be committed to one Macardus, a man less known,

and that Sadeel should retire himself: and so he went into several parts of the kingdom, and thereby much propagated the true faith.

The year after, the persecution not being so violent at Paris, Sadeel could not refrain from going to his flock which he loved so dearly. In the year 1561 he fell sick of a quartan ague, and by the advice of his physicians and friends he was persuaded to go into his own country: yet neither there did he live idle, but preached up and down, to the spiritual advantage of many. From thence he was called to be the moderator in a synod at Aurelia (Orleans), where the opinion was discussed, and confuted, of some that held that the government of the church should not be in the eldership, but in the body of the congregation. And Sadeel took so much pains in this point, that the first author of that schism was confuted, and converted, and publicly in writing confessed and recanted his error.

Being returned to Paris, the persecution began to grow so hot there again, that he was persuaded to retire himself from the same; after which he never could return to his flock that so loved and was beloved of him. After his departure he was present at and moderated in many synods of the French churches: but withal he was so hated of the wicked, that at last he was driven from thence to Lusanna [Lausanne], where he preached for a time; and from thence he went to Geneva, where for divers years he was a pastor. But the church in France having some peace, he returned thither, and at Lyons and Burgundy he edified the churches exceedingly. Afterwards he was sent for by Henry IV., king of Navarre, to whom he went very unwillingly, not liking a court

life; yet by the advice of his friends he went to him, and for three years' space in all his troubles was with him, comforting and encouraging him very much: and at the battle of Coutras, a little before it began, he stood in the head of the army, and prayed earnestly for success, which much encouraged all the soldiers; and when they had gotten the victory, he also gave public and solemn thanks unto God for the same. But, by reason of sickness and weakness, being unable to follow that kind of life any longer, he was with unwillingness dismissed by the king; and went through his enemies' countries in much danger, till he came to his wife and children at Geneva. But shortly after he was sent by order from the king into Germany, upon an embassy to the Protestant princes; where not only the universities, but the princes also, received him in a very honourable manner, especially Prince Casimir and the landgrave of Hesse.

Anno Christi 1589 he returned to Geneva, where in the midst of many troubles he continued in the work of his ministry to the end of his life: and when the city was besieged by the Spaniards and others, he oft went out with the citizens to the fights, so encouraging them that through God's mercy a few of them put thousands of the enemies to flight many times. At last he fell sick of a pleurisy; and though the physicians apprehended no danger, yet he foretold that it would be mortal; and retiring himself from the world, he wholly conversed with God. Prayers were made daily for him in the congregations; and Beza and the other ministers visited him often, with prayers and tears begging his recovery. He enjoyed much inward peace and comfort in his sickness, and





WILLIAM WHITTAKER.

at last slept in the Lord, *anno Christi* 1591, and of his age 57. His loss was much bewailed by the whole city. His preaching was not too curious, and yet not void of art and eloquence; so that his ministry was always most grateful to the people. He was very holy and exemplary in his life, and had most of the learnedest men of those times for his special friends.

Renowned Sadeel spent his days
In giving the Almighty praise.
He through floods of danger went
To feed his flock, whose great content
Fatten'd their souls, and made them thrive
(No food like truth to keep alive)
In grace; they ceased not to applaud
His worth, that was not over-awed
By Papists' rage: 't was not a gaol
Could make his lofty courage fail.
Let his example teach us to express
Ourselves contented when we feel distress.

THE LIFE AND DEATH OF WILLIAM WHITAKER.

UPON the entrance of that gracious prince of blessed memory, King Edward VI., at which time began the general exilement of Popish superstitions out of this realm, and the settling of sincere religion in room thereof; it pleased God withal to bring into the world with us a choice instrument of His, one that should in due time prove an eager and able both

opposer of the one and maintainer of the other. For in the first year of that pious prince's reign was William Whitaker born, at the manor of Holme in the parish of Burnley in the county of Lancaster.

Under his parents he was brought up at grammar school, until, being now about ten years of age, about the time of the second restoration of the sincere profession of religion, shortly after the beginning of the reign of Queen Elizabeth, of holy and happy memory, he was by that reverend and religious divine, Alexander Nowell, dean of Paul's, being his uncle by the mother's side, sent for up to London from his parents, with whom he had been nursed up in Popish superstitions; taken into his family, and trained up in further matter of learning fit for his years, in the public school founded by Dr. Colet, his pious sometime predecessor.

There he so profited in good literature, and gave such presages of what would afterwards ensue, that, being now eighteen years old, he was by the foresaid venerable dean his uncle sent to the University of Cambridge, and there admitted into Trinity College; where, making further progress answerable to his former beginnings, he was chosen first Scholar and after Fellow of that house: and having received the degree of Master of Arts, he began now to grow into no small esteem and fame by reason of disputes and other exercises performed by him, with the good approbation and to the great admiration even of the best and chiefest.

Among other things that caused the more general notice to be taken of him, and gained him much reputation, were the translation of his reverend uncle Master Nowell's Catechism into pure and elegant

Greek, and the dispute of that our right precious Jewel against Harding into the like Latin.

Hence it came to pass that, contention sometimes arising between the two proctors of the same year, whether of them should at the ensuing commencement be Father of the Philosophy Act; to end the controversy, being referred to the heads of the university, it was by their joint consent, as deeming none fitter for such a performance, devolved to Master Whitaker, though one then far younger than either of them, and that might for his years have seemed too young for such an office. But they were confident, as appeared upon former proof, of his sufficiency for the place. Neither did he therein either fail their estimation, or frustrate their expectation of him: for he discharged the office thus imposed upon him with the general applause of all, as well strangers as others.

From the study of the arts and tongues, wherein he gave sundry pregnant proofs of his proficiency beyond most of his equals, (having thereby laid a sound foundation for a further firmer and fairer future fabric,) he betook himself to the study of divinity. Unto which now mainly addicting himself, he began (as was most need) with the Scriptures, the pure well-spring of all Divine truth: the authority whereof as he always maintained, so he made them ever his groundwork for all matters of faith, and his touchstone for the trial of all human either writings or opinions. From them he proceeded (a good course to be taken by young students in divinity) to the writings of our modern divines of the best note; and from these to the monuments of the ancient doctors; all the works of whom, whether Greek or

Latin fathers of any note,—being one, as of a strong and able body, so of pains and industry unweariable; by night-watches repairing what at any time by day he lost through emergent occasions,—he read over and dispatched within few years.

Herein he both so profited, and made his proficiency to appear, that nothing ordinary was now expected from him; and being chosen, when he took his first degree in divinity, to answer the Act at the commencement in that solemn assembly, he therein so acquitted himself that, the place of the chief Professor of Divinity becoming shortly after, even the very next year, vacant, by the removal of Dr. Charderton (who then held it) from the headship of Queen's College to the bishopric of Chester; notwithstanding his immaturity of years, as might be deemed, for such an employment; his maturity of judgment and learning, joined with singular piety, modesty, gravity, and discreet carriage, prevailed so much as to procure him that place, though much laboured for by some others far ancients than himself, and of good parts and note otherwise.

Being now brought upon a most eminent stage, wherein he lay open to all eyes, to envious ones especially, (seldom wanting in such cases, and of all other most curious and quick-sighted to pry narrowly into the defects and defaults of those whom they envy,) he therein so worthily demeaned himself, beyond all expectation, that he not only surpassed the expectation of his well-wishing friends, but surpassed also the emulations of his ill-affected adversaries: not unlike a prevailing pillar of fire, that, with its clear and bright flames mounting up on high, dispelleth and consumeth the smoke that would *obscure and smother it*.

He began with the opening, in a dogmatical way, of sundry books and parcels of Scripture: the three first chapters of St. Luke's Gospel, the Epistle of St. Paul to the Galatians, his First Epistle to Timothy, and Solomon's Song of Songs: all which he went through with, in his public lectures, within the space of six years; being attended continually with a constant concourse of the best, and an auditory at all times well filled.

Neither was his pen idle the whiles, but was withal employed otherwise, as well as his tongue. For during this time, he dealt by writing with Campian, that flourishing Jesuit, and refuted his Ten frivolous and reasonless Reasons, which he so much vaunted of. He replied upon Duræus the Scot, his scurrilous railings, in defence of that his refutation, and stopped his foul mouth. He grappled with seditious Sanders, evicting his arguments, whereby he laboured to prove that the pope is not Antichrist; and Rainolds, his second, who had been nibbling only at the Preface to his eviction of Sanders's Demonstration, but had no heart to meddle with the work itself.

After this, considering the state and necessity of the times, in his public lectures he betook himself to controversies; and singled out Bellarmine, the pope's then greatest champion and Rome's Goliath, to bicker with. The controversies he handled were concerning the Scriptures, concerning the church, concerning councils, concerning the bishop of Rome, concerning the ministers of the church, concerning the saints deceased, concerning the church triumphant, concerning the sacraments in general, the sacrament of the eucharist and of baptism in special;

whereof some small part he published in his lifetime, some other part hath been published since his death.

And as his readings at home, so his writings both at home and abroad, have for ingenuity, perspicuity, soundness, succinctness, received high commendations from the most judicious divines that this age hath afforded. Yea, it is credibly reported that Cardinal Bellarmine himself so esteemed of him that he procured hence his portraiture, and had it hanging in his study among the pictures of other men of prime note; and that, being demanded why he would keep so near him the effigies of a heretic, and one that had written against him, and grace such an one so much,—he made answer, that though he were a heretic and an adversary, yet he was a *learned* adversary: nor is any testimony deemed more firm and credible, than that that proceedeth from a professed enemy. Only, while he lived, Stapleton, a peevish piece, snarled at some passages in one of his controversies; whom he so answered, that the waspish dotard had little lust to reply.

Having some years sat in the Professor's chair, and taken the degree of Doctor, upon removal of Dr. Howland to the bishopric of Peterborough, he was called by special mandate from the queen's majesty to be Master of St. John's College; which college, by his access to it, he much advanced. For, in his government thereof, (which with much moderation and singular discretion he carried himself in,) he had a special eye to the advancement as well of religion as of learning, taking notice even of the lowest and the meanest, and giving much encouragement every way *to such as* he observed to be forward in either. By

means whereof that college, during all the time of his continuance there, greatly flourished, and was more frequented than any college in the whole university besides.

About his latter times some controversy arising in the university concerning certain points of doctrine, he was, together with some other of chief note and place, called up to London, for the composing of the same; wherein having travelled and taken much pains to good purpose, in his return homeward from thence, being well near midwinter and sharp weather, he took (by some cold, in likelihood) that sickness, of which, turning to a violent fever, he not long after deceased.

During the short time of his sickness (for he lay not many days) he carried himself very comfortably and cheerfully, and departed with much peace.

He was a man very personable, of a goodly presence, a body well compact, tall of stature, upright, proportionally limbed, black-haired, of a grave aspect, a ruddy complexion, a strong constitution; of a settled carriage, a solid judgment, a liberal mind, an affable disposition; a mild, yet no remiss, governor; a free disposer of places; a constant frequenter of the public service; a general scholar; a great student to the last; a lover of learning and learned; a contemner of money; of a moderate diet, a familiar demeanour, a life generally unblamable; and, (that which added a lustre to all the rest,) amidst all these endowments, and the respects of others, even the greatest, thereby deservedly procured, of a most meek and lowly spirit.

He had two wives successively, women of good birth and note, and eight children by them. He left

this world (to his eternal joy and gain, but to the great loss of God's church, and grief of all sound and godly learned) on the fourth day of December, in the year of our Lord 1595, and in the forty-and-seventh of his age; having held the Professor's chair about sixteen years, and the Mastership of St. John's College almost nine. His corpse was with very great solemnity and general lamentation brought to the ground, and lieth interred in the chapel of the foresaid college; his epitaph being engraven with letters of gold on a fair stone in the wall near to the place of its interment. His works extant, testifying his worth, are these:—

1. His Translation of Master Nowell's Catechism into Greek.
2. His Translation of Bishop Jewel's Dispute against Harding into Latin.
3. His Answer to Edmund Campian's Ten Reasons.
4. His Defence of that his Answer against John Durey.
5. His Refutation of Nicholas Sanders's Demonstration, whereby he would prove that the Pope is not Antichrist.
6. A Collection thereto added of ancient Heresies raked up again to make up the Popish Apostasy.
7. His Thesis propounded and defended at the Commencement, 1582,—that the Pope is the Antichrist spoken of in Scripture.
8. His Answer to William Rainolds against the Preface to that against Sanders in English.
9. His Disputation concerning the Scripture against the Papists of these times,—Bellarmine and Stapleton especially.
10. His Defence of the Authority of the Scriptures, against Thomas Stapleton's Defence of the Authority of the Churches.
11. His Lectures on the Controversies concerning the *Bishop of Rome*, set forth by John Allenson after his

decease. 12. His Lectures on the Controversy concerning the Church, set forth by the same party. 13. His Lectures on the Controversy concerning Councils, set forth by the same. 14. A Treatise of original Sin, against Stapleton's three former books of Justification, set forth by the same. 15. A Lecture on the First of Timothy ii. 4, read on February 27th, 1594, before the Earl of Essex and some other honourable Persons. 16. His Lectures concerning the Sacraments in general; the Eucharist and Baptism in special: taken by John Allenson, and set forth by Dr. Samuel Ward.

Let such whose merits, whose indifferent fames
Keep life and soul together in their names
With much ado, let such requite the praise
Of hired quills to clear their cloudy days
With borrow'd sunshine; let them strive to vamp
Their wasted memories by another lamp:
Let those whom ordinary worth commends
Receive alms-praise from charitable friends:
Our learned Whitaker craves no expression,
No vote, no trumpet, but his foes' confession;
Whose well-refuted arguments proclaim
His everlasting honour, and their shame.
He was the shield of truth, the scourge of error,
This island's triumph, and proud Babel's terror.

THE LIFE AND DEATH OF LAMBERT DANÆUS,

WHO DIED ANNO CHRISTI 1596.

LAMBERT DANÆUS was born at Aurelia [Orleans] in France, *anno Christi* 1530. He was of an acute wit, and wonderfully addicted to learning, so that by his diligence and extraordinary pains he attained to a great measure of it. In his younger years he studied the civil law four years at Aurelia under Anna Burgius. Then he betook himself to the study of divinity, and (embracing the Reformed religion) went to Geneva, *anno Christi* 1560. He had a vast memory, and read over many authors. He was so versed in the fathers and school divines that few attained to the like exactness therein; whence one saith of him, *Mirum est homuncionis unius ingenium tot et tam diversas scientias haurire et retinere potuisse.*

At Geneva he was admitted into the number of doctors and pastors, and by his learned labours was exceeding useful both to the church and university; always employing himself in writing and publishing Commentaries upon the Scriptures, and other learned treatises which were of special concernment. From thence he was called to the University of Leyden; where he was received with much joy, and was exceedingly admired for his learning, acuteness of wit, promptness, and strength of memory, in alleging and reciting the sentences of the fathers, schoolmen, canonists, and profane writers. From thence he was called to Gaunt [Ghent], *anno Christi* 1582, where he taught a little while; but that city being full of

tumults, he, foreseeing the storm that was coming upon it, left it, and, being sent for, went into Navarre, where by his teaching and writing he made the University of Orthesium [Orthes] famous: and at last he there laid down his earthly tabernacle, *anno Christi* 1596, and of his age 66.

Danæus, that was acute and wise,
Own'd virtue as his chiefest prize.
He was a gem that much adorn'd
The church: he much contemn'd and scorn'd
The ways of Popery; his heart
Was fill'd with comfort, join'd with art.
He was esteem'd and loved of those
That were industrious to oppose
Erroneous principles: his mind
Was by Heaven's powerful hand refined;
Who at the last received his spirit,
And made him happy to inherit.

THE LIFE AND DEATH OF ROBERT ROLLOCK,

WHO DIED ANNO CHRISTI 1596.

ROBERT ROLLOCK was born in Scotland, of the ancient family of the Levingstones, in the year 1555. His father, knowing the worth of learning, was very careful to bring up his son therein; and for that end he sent him to Stirling, and placed him under Thomas Buchanan, who, finding his promptness and

diligence, took much delight in him. From thence he went to the University of St. Andrews: there he spent four years in the study of the arts, and so eminently profited therein that he was chosen a Professor of Philosophy. In the year 1583 the states of Scotland, intending to erect a university at Edinburgh, sent some to St. Andrews to find out a fit man that might undertake the government of it; where, by the general vote of all, there was none thought so fit for this work as Rollock: which the states being informed of, they presently sent for him; and when he was come, they entertained him courteously.

After he had been there a while, he set upon the work; and young students flocked thither apace from all parts of the kingdom: whom he instructed in the arts, and governed with severity mixed with clemency, and so educated them in religion that God blessed his labours exceedingly amongst them. After four years he examined them strictly, and, finding their proficiency, they commenced Masters of Arts. Then four Professors of Philosophy were joined with him to share in the pains, which were chosen out of the ablest of those that had commenced Masters of Arts. Every morning Rollock, calling the students together, prayed fervently with them, and one day in the week expounded some portion of Scripture to them: after which lecture he took notice which of them had committed any faults that week, whom he would so reprove, and lay the wrath of God before them, that he much reformed them thereby. He took extraordinary pains to fit such for the work of the ministry, as were grown up to it; so that the church received very much benefit from thence, having so many able pastors sent forth into it.

Besides this, he preached every Lord's Day in the church; and that with such fervency, and evident demonstration of the Spirit, that he was the instrument of converting very many unto God. He wrote also many Commentaries upon the Scriptures; which being printed, and going abroad into other countries, Beza meeting with that upon the Romans and Ephesians, he wrote to a friend concerning them that he had gotten a treasure of incomparable value, and that he had not met with the like before for brevity, elegancy, and judiciousness.

He was so humble that he preferred all others before himself, and laboured after privacy from public business, that he might the better apply himself to his studies: yet in the two last years of his life he was so involved in public affairs that it much weakened his health. He was greatly tormented with the stone, yet did he not intermit his labours. He was made moderator in a synod, and chosen for one of the commissioners of the church in the interval of synods.

In the year 1589 his disease so increased upon him that he was confined to his house; and being removed into the country air, he seemed at first to be better, but presently his disease returned with more violence, so that he was forced to keep his bed. Whereupon he set his house in order; and his wife, after ten years' barrenness, being with child, he commended her to the care of his friends. Two noblemen coming to visit him, he requested them from him to go to the king, and to entreat him, in his name, to take care to religion, and to persevere in it to the end, as hitherto he had done; and to reverence and esteem the pastors of the church, as it was meet.

And when the pastors of Edinburgh came to him, he made an excellent exhortation to them, and profession of his sincerity and integrity in his place that God called him to. Death approaching, he made such a Divine and heavenly speech, as astonished the hearers: and when the physicians were preparing physic for him, he said, *Tu Deus medeberis mihi*, "Thou, Lord, wilt heal me." Then he prayed fervently that God would pardon his sins for Christ's sake, and that he might have a happy departure, enjoy God's presence, which he often breathed after; saying, "I have hitherto seen but darkly in the glass of His word: O Lord, grant that I may enjoy the eternal fruition of Thy countenance, which I have so much desired and longed for."

The day after, divers of the magistrates of Edinburgh coming to him, he spake to them to be very careful of the university, desiring them to choose into his room Henry Charter, a man every way fit for that employment. He commended to their care also his wife, professing that he had not laid up one penny of his stipend, and therefore hoped they would provide for her. When he had their promise for those things, he said, "I bless God, I have all senses entire, but my heart is in heaven: and, Lord Jesus, why shouldest not Thou have it? It hath been my care all my life long to dedicate it to Thee; I pray Thee, take it, that it may live with Thee for ever. Come, Lord Jesus, put an end to this miserable life: haste, Lord, and tarry not. Come, Lord Jesus, and give me that life for which Thou hast redeemed me." And when some told him that the next day was the Sabbath, he said, "Thy Sabbath, O Lord, shall begin my eternal Sabbath: my eternal

Sabbath shall take its beginning from Thy Sabbath." The next morning, feeling his approaching death, he sent for Master Balcanqual to pray with him ; who in his prayer desired the Lord, if He pleased, to prolong his life for the good of His Church ; whereupon he said, " I am a-weary of this life ; all my desire is that I may enjoy the celestial life that is hid with Christ in God." And thus continued he in such heavenly prayers and speeches till the evening, and quietly resigned up his spirit unto God, *anno Christi* 1598, and of his age 43.

Renowned Rollock, a most learned Scot,
Deserves also, as his most worthy lot,
A crown of bays, his learned brows to dress ;
Who did such parts and piety express ;
Such gravity, mix'd with sweet clemency ;
Such love to truth, and spotless verity,
As that the Scottish states, minding to make
At Edinburgh an academe, did take
Especial notice of him ; and then sent
Desiring him to take that government ;
Which he performed with such diligence,
That Scotland reap'd great benefit from thence.
He on the sacred Scriptures Comments wrote ;
Whereof two were of such renowned note,
That Beza of them gave his witness fair,
That they were rich and priceless treasures rare.
This precious saint thus piously did spend
His days on earth, and had heaven's crown in th' end.

THE LIFE AND DEATH OF NICOLAS HEMMINGIUS,

WHO DIED ANNO CHRISTI 1600.

NICOLAS HEMMINGIUS was born at Loland in Denmark, *anno Christi* 1513, of honest parents; but his father dying when he was young, his grandfather brought him up carefully in learning, placing him forth in divers schools. And when he had laid a good foundation of learning there, he had an ardent desire to go to Wittenberg, which was made famous by Philip Melancthon's lectures; and having gotten some little money in his purse, he travelled thitherward; but by the way some thieves met him, and stripped him of all that he had. Yet, when he came to Wittenberg, he found the people very charitable to him, especially Melancthon. There he remained five years; and by his writing for and attending upon richer students, and teaching some privately, he maintained himself. When he returned home, he had an ample testimony from Melancthon for his excellent wit and learning; and was there entertained by Olaus Nicholas to teach his daughters. And from thence he was chosen to be pastor at Hafnia [Copenhagen], and accordingly ordained to it; which place he discharged with much diligence and faithfulness: and many young students resorting to him, he read privately to them, and afterwards was chosen Hebrew Professor in that university.

In the year 1557 he was made Doctor in Divinity, and performed his place with much sedulity twenty-

six years. *Anno Christi* 1579, when he was grown old, and exhausted with his daily labours, Frederick II., king of Denmark, gave him a liberal pension, upon which he lived holily and comfortably all the remainder of his days. Some years before his death he grew blind, and was troubled with several diseases, desiring nothing more than that he might be dissolved, and be with Christ. A little before his death he expounded Psalm ciii. with so much fervour, efficacy, and power of the Holy Ghost, that all that heard him wondered at it; and shortly after resigned up his spirit unto God, *anno* 1600, and of his age 87.

Hemmingius doth deserve to be
Recorded in each memory;
Who for his wit and worthy parts
In learning, tongues, and excellent arts,
Was by Melancthon much respected,
And for his learned gifts elected
Hebrew Professor worthily
In Hafnia University;
Where six-and-twenty years he stay'd
With great esteem, and there was made
A Doctor in theology,
And full of years and love did die.

THE LIFE AND DEATH OF JAMES HEERBRAND,

WHO DIED ANNO CHRISTI 1600.

JAMES HEERBRAND was born at Noricum [Nuremberg], in the year 1521, of an ancient family. His father was one of Luther's disciples; and, seeing the towardliness and promptness of his son, was careful to bring him up in religion and learning. At twelve years old his father bought him a fair Bible, which he diligently read over. Afterwards he went to Ulm, where he studied the tongues: and at seventeen years old his father sent him to Wittenberg, to hear Luther and Melancthon, in the year 1538; which year was famous for divers things. For then the kingdom of Denmark embraced the Gospel; the emperor and king of France met together; the Bible was printed in English at Paris; the University at Argentine [Strasburg] was erected; the sect of the Antinomians was detected; the marquis of Brandenburg embraced the Augustine Confession; and the sea by the kingdom of Naples was wholly dry for eight miles together, out of which fire and ashes brake forth so abundantly that many places were miserably destroyed thereby.

In the University of Wittenberg Heerbrand studied the arts with great diligence; and was so sparing of his time that he would not intermit one hour from his studies; insomuch that other students called him *Suevicam noctuam*, "the Swevian night-crow." He heard Luther and Melancthon's lectures with much diligence, and in the year 1540 he com-

menced Master of Arts. He preached also abroad in the villages on the Sabbath days.

Thus having spent five years there in his studies, he returned home with ample testimonies from Melancthon and the university. When he came home, the pastors of the church appointed him to preach, which he performed with great approbation and commendation of all. His parents, rejoicing much at his proficiency, would needs have him employ his talent in his own country; and at Stuttgart, Snepfius (being superintendent) examined him; and finding his abilities, he said, *Dominus te mihi obtulit*, "The Lord hath offered thee unto me." Being but twenty-two years old, he was made deacon at Tübingen; and three years after he married a wife, by whom he had eight sons and three daughters. Shortly after, that accursed *Interim* coming forth, he, amongst other ministers that rejected it, was banished from Tübingen: and being out of employment, he studied Hebrew; till, Prince Ulric being dead, his son Christopher, succeeding him, called back the ministers, and Heerbrand amongst them, to their former places. He also made him pastor of Herrenberg. Shortly after he commenced Doctor in Divinity; and for four years and a half he studied the fathers. In the year 1556 he was sent for by Charles, marquis of Baden, to reform religion in his dominions; where also he prescribed a form of ordination of ministers. Presently after he was chosen to be the Divinity Professor at Tübingen; and after that the pastor, and superintendent also.

In the year 1562 he was sent for by the duke of Saxony to be the Professor at Jena, who proffered to allow him the stipend of one thousand florins per

annum ; but he refused it, continuing at Tübingen, where he had much honour and respect. His wife, having lived with him fifty years and a half, died ; who being the staff of his old age, he was much afflicted for her loss, and began to grow weaker and weaker ; whereupon he resigned his office, and had a stipend allowed him by his prince, and so prepared himself for death. He was much troubled with the gout, which he bore with much patience, often using that saying of the apostle, " Godliness is profitable to all things, having the promise of this life, and that which is to come." He fell into a lethargy, and so died in the year 1600, and of his age 79.

James Heerbrand was a rare divine, most grave ;
Deserves a garland of fame's flowers to have ;
Who in all learning was so excellent,
And at his studies constant, diligent,
That his contemporary students said,
He was a " Sweviary night-crow." And he made
Such benefit his studies up to rear,
When he did Luther and Melancthon hear,
(As oft he did,) that he himself became
A preacher rare, and of surpassing fame ;
Commencing Doctor of Divinity ;
Made Tübing's pastor, with respect most high ;
Superintendent also there elected,
And of the German princes much respected.
At last, his wife (who fifty years, at least,
Had lived with him) did die : his strength decreased,
Together with her loss, and sickness, so
Upon his feeble corps began to grow,

That near the age of fourscore years, in peace,
He changed earth's wars for heaven's eternal peace.*

THE LIFE AND DEATH OF DAVID CHYTRÆUS,

WHO DIED ANNO CHRISTI 1600.

DAVID CHYTRÆUS was born in Ingelfing in Sweve-land [Württemberg], in the year 1530, of godly and religious parents; who, seeing his towardliness and ingenuous nature, were careful to educate him both in religion and learning; the principles whereof he drank in with such celerity, that his father took much pleasure in him, and became an earnest and frequent suitor unto God, that his son might be fitted for and employed in the work of the ministry. And for this end, when he was scarce seven years old, he sent him to school to Gemmingen; and after two years' stay there, he removed him to Tübingen, where he was educated under excellent school-masters, and afterwards admitted into that university; and whilst he was very young, he commenced Bachelor of Arts; studied the languages, arts, and divinity, under Snepfius.

In all which time he profited so exceedingly, that at fifteen years of age he commenced Master of Arts, with the general approbation of the university: and

* [The poet, evidently in great straits throughout this effusion, has been obliged here to make two lines rhyme with the same word,—much to the discredit of his resources as a bard.—Ed.]

presently after, having a large allowance from a worthy knight, Sir Peter Menzingen, he travelled to Wittenberg, where he was entertained by Philip Melancthon into his family; so that he did not only gain much profit by his public lectures, but by private converse with him also; which happiness he so esteemed, that all his life after he acknowledged that, next under God, he was bound to Philip Melancthon for his proficiency in learning. When he came first to Melancthon, and delivered some letters of commendation in his behalf, Melancthon finding in them that he was Master of Arts, looking upon him, he wondered at it, saying, "Are you a Master of Arts?" "Yea," said Chytræus, "it pleased the University of Tübingen to grace me with that degree." "Can you," said Melancthon, "understand Greek?" which he affirming, he gave him Thucydides to read, and construe a piece of it; which when Chytræus had done, Melancthon, inquiring his age, and admiring his forwardness, said unto him, "Thou dost worthily deserve thy degree, and hereafter thou shalt be as a son unto me."

Whilst he was there, he heard Luther's lectures upon the ten last chapters of Genesis. And as Plato, when he was ready to die, praised God for three things:—first, that God had made him a man; secondly, that he was born in Greece; thirdly, that he lived in the time of Socrates:—so did Chytræus also acknowledge it as a singular mercy, first, that God had made him a man; secondly, a Christian; thirdly, that he had his education under those excellent lights of the church, Luther and Melancthon. He was very diligent in attending upon Melancthon; studied in his study; heard all his discourses, pub-

lic and private, about matters of the weightiest concernment; followed him when he walked abroad, and endeavoured wholly to fashion his life by his example. And Melancthon looked upon him as his own son, and used to call him *suum Davidem*, "his David."

Presently after Luther's death, the wars in Germany breaking forth by Charles V., the University of Wittenberg was dissipated by reason of the same; whereupon Chytræus went to Heidelberg, where he studied Hebrew, and then went to Tübingen, where he applied himself to the study of the mathematics. But when Prince Maurice of Saxony had restored the university, and called back Melancthon, he presently returned to Wittenberg; where he buckled close to his former studies, fearing the like interruption again: and in the year 1548 he began privately to read to young students; by which means having gotten some money in his purse, he resolved to travel into Italy and other parts; that so he might see those famous places, which he had often read of, and grow into acquaintance with the eminent men of those times. For which he having gotten a faithful companion, Andrew Martin of Rostock, he travelled through most parts of Italy; and being returned to Wittenberg, Melancthon was requested to send two learned men to Rostock, for the advancement of that university; whereupon he commended John Aurifaber and Chytræus to them; who accordingly went thither, and began their lectures, to the great satisfaction of the auditors. And in a short time Chytræus grew so famous, that Christian, king of Denmark, and the senate of Augsburg, sent for him to come to them. He was desired also by the University of Argentine [Strasburg] to succeed Hedio

lately dead. Also Frederick II., prince elector Palatine, sent earnestly for him to come to Heidelberg; but his prince, John Albert, would by no means part with him.

Two years after he travelled into Friesland, Brabant, Flanders, and other of the Belgic Provinces. Upon his return, the elector Palatine sent again for him to Heidelberg; and the king of Denmark proffered to double his stipend, if he would come to him: but his answer to them both was, that his prince had dealt so friendly with him that he could by no means leave him. Some years after, the nobility of Magdeburg sent to request his presence and assistance in reforming of religion, and ejecting of Popery from amongst them: but when he could not go himself, he wrote his mind fully to them about the same. About that time he commenced Doctor in Divinity, at the charges of his prince.

In the year 1565, the senate of Stralsund sent for him to be their superintendent; and the king of Sweden also desired him to come thither: but nothing would prevail to get him from Rostock. The year after, his prince took him with him to the Diet at Augsburg, where matters of religion were to be debated. At which time ambassadors came to him again from Argentine [Strasburg], to request his remove thither; and he gave them some hope of assenting, if his prince's good will could be procured. But he would by no means part with him; and to express his love, he proffered to enlarge his stipend; but Chytræus refused the same. Two years after he was sent for into Austria, to assist them in the Reformation which they intended: thither he went, and gave them such full satisfaction, that they sent

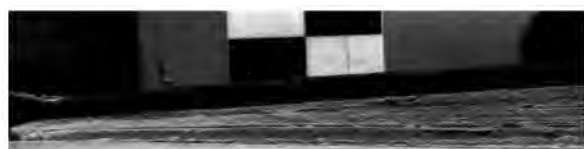
him back with an ample testimony of his abilities and integrity. Then he made a journey into Hungary, where he visited many of the chief cities in that kingdom.

In the year 1571, his prince made him the chief visitor of all the churches in his dominions. He assisted also in the work of Reformation at Berlin. The marquis of Brandenburg sent for him also to be the Divinity Professor at Frankfort, but could not obtain him. Two years after the states of Styria sent for him to help them in reforming their churches; whither he went for half a year, and was exceeding useful to them therein. At his return he was sent for by the elector of Saxony and the University of Wittenberg, to be a professor there; but they could not prevail. The year after, the duke of Brunswick, being to erect an university at Juliers, sent to him to assist in making laws for the university, choice of professors, &c.; which he dispatched to his great content. Shortly after, also, he went to divers meetings of divines in several places, about procuring and settling the peace of the churches of Christ.

Whilst he was at Rostock, he went over in his lectures the greatest part both of the Old and New Testament; and wrote divers other learned books also. Growing into years, he began to be diseased, and sometimes was confined to his bed; yet neither there would he be idle, but, upon the least intermission of his pain, he went on with his Exposition of the two-and-thirtieth Psalm, which he had begun before; and, after that, in commenting upon the Epistle to the Romans. But, his disease increasing, (whereby he discerned the approaching of his end,) he made a confession of his faith; received the sacra-

ment of the Lord's Supper; and not long after quietly slept in the Lord, in the year 1600, and of his age 70. Whilst he lay sick in his bed, if any present had discoursed about a controversial point, raising himself up, he would call to them to speak out; for that he should die with the more comfort, if he could learn any new thing before his departure.

In fame's large catalogue of worthies rare
Chytræus may impropriate ample share
Of honour and renown; who from a lad
An even connative disposition had
To learning, which his parents did promote,
And which in time he rarely did improve;
Commencing at but fifteen years of age
Master of Arts; and with Melancthon sage,
In his own house, was blestly educated,
And most profoundly by him doctinated.
In whom Melancthon such proficiency
Found, even unto admiration high,
That this his pregnant pupil afterward
He as his son did tenderly regard.
Chytræus also in process of time
To such a height of honour up did climb,
For 's excellency in all rare literature,
As did from all that knew him love procure,
And favour from the states of Germany;
And as he lived, so honour'd he did die.





ALEXANDER NOWEL.

THE LIFE AND DEATH OF ALEX- ANDER NOWELL.

ALEXANDER NOWELL was born in the county of Lancaster, *anno Christi* 1511, of an ancient and worshipful family; and at thirteen years old was sent to Oxford, and admitted a member of Brasennose College, where he studied thirteen years, and grew very famous both for religion and learning. In Queen Mary's days, he, amongst others, left the kingdom, that he might enjoy his conscience; and returning when Queen Elizabeth, of blessed memory, came to the crown, she made him dean of Paul's, where he was a frequent and faithful preacher. By his writings he defended the truth against some English Popish renegadoes. For thirty years together he preached the first and last sermons in Lent before the queen, wherein he dealt plainly and faithfully with her.

He was a great benefactor to Brasennose College, where he had his first education. He was the enlarger of Paul's school; made the three-fold Catechism, which was much used long after. He was very charitable to the poor, especially to poor scholars; a great comforter of afflicted consciences. He lived till he was ninety years old, and yet neither the eyes of his mind nor body waxed dim; and died peaceably in the Lord, *anno Christi* 1601, on the thirteenth of February; and lies buried in the famous cathedral church of St. Paul's in London, with this epitaph upon his tomb:

QUAM SPECIOSA VESTIGIA EVANGELIZANTUM PACEM!

with some verses also annexed, this being the last of them :

SIC ORITUR, FLORET, DEMORITURQUE DEO.

His works set forth are as followeth :—1. Against Thomas Dorman, an English Papist, in two Books, in quarto, English. 2. Another Book against Dorman and Sanders of Transubstantiation, in quarto, English. 3. His Greater Catechism, in Latin, in quarto. 4. His Less Catechism, in Latin, in octavo. 5. The same in Latin, Greek, and Hebrew.

As grave as godly, Nowell, dean of Paul's,
Most justly for a crown of honour calls,
Amongst other worthies, for his piety,
His learning, wisdom, and humanity :
A famous preacher in the halcyon days
Of Queen Elizabeth, of endless praise.
To Paul's School and to Brasenose College he
A benefactor great was known to be ;
For's three-fold Catechism worthily
Much honour'd, and for his great charity ;
Who at the age of ninety years, in peace,
And full of love and honour, did decease.

THE LIFE AND DEATH OF DANIEL TOSSANUS,

WHO DIED ANNO CHRISTI 1602.

DANIEL TOSSANUS was born at Mounbelgard
[Montbeliard] in Würtemberg, *anno Christi* 1541.

His parents carefully brought him up in learning, and at fourteen years old sent him to the University of Basil; and after two years' study there, he commenced Bachelor of Arts. From thence he went to Tübingen, and was there maintained to his studies for two years more by Prince Christopher; at the end whereof he commenced Master of Arts, and then was sent for back by his father to Montpelier, where he preached for a while; and then went to Paris, to learn the French tongue, and proceed in his other studies. *Anno Christi* 1560 he went thence to Aurelia [Orleans], where he read Hebrew publicly. There he was first made deacon, and two years after minister; which place he undertook there rather than in his own country, partly because of the great want of pastors in the French churches, as also because he agreed with them in his judgment about the manner of Christ's presence in the sacrament. He also married a wife, *anno Christi* 1565.

Whilst he was there, the civil wars brake out between the Papists and Protestants: and Francis duke of Guise besieging the city of Aurelia [Orleans], where Monsieur D'Andelot, brother to the admiral of France, commanded in chief, Tossan continued there all the time of the siege, and took extraordinary pains in instructing, exhorting, and encouraging both citizens and soldiers. And when the city was in great danger to be lost, one Poltrot, who had devoted his life for his country's safety, went out and slew the duke of Guise under the walls; whereupon the siege was raised, and the church there preserved almost miraculously from ruin.

Anno Christi 1567 there brake out a second civil war: at which time the Papists in Aurelia conspired

together to destroy all the Protestants, so that they were every hour in danger of being butchered ; when it pleased God to send Monsieur Novie, with a small party of soldiers, who, entering into the city, and joining with the Protestants, drove out some of the Papists, and disarmed the rest. But after that famous battle at St. Denis, wherein so many on both sides were slain and wounded, peace was again concluded : though the Papists quickly brake it ; and a great company of soldiers entering into Aurelia, they began to breathe forth threatenings against the church of Christ, especially against the ministers of it. Hereupon Tossan was in great danger, insomuch that when he went into the church to preach, he knew not whether he should come out alive : and that which most troubled him was, the fear that he had of his wife and two small children. Besides, he never went to the congregation but some threw stones, others shot bullets at him : and their rage grew so great that they burned down the barn wherein the church used to meet together : and every day he heard of one or other of their members that were slain ; so that he was compelled several times to change his lodging. Yet one day the soldiers caught him, and pretended that they would carry him out of the city, but intended to have murdered him ; whereupon his wife, great with child, ran to the governor, and with much importunity prevailed that her husband might stay in the city.

And the third civil war breaking out, the Popish soldiers in Aurelia [Orleans] were so enraged, that they burned all the places where the church used to meet, and barbarously slew above eighty of the faithful servants of Christ in them : yet it pleased

God miraculously to preserve the ministers in that great danger; and Tossan, by the help of some of the faithful, was conveyed privately away out of the city in the night. But whilst he sought to hide himself in a wood, he fell into an ambush, and was taken, and was carried prisoner into a castle not far off from Aurelia: which sad news coming to his wife, she left no means untried for his delivery; and at last, for a great sum of money, she procured his release. Whereupon he went to Argimont [Montargis]: and his wife, putting herself into the habit of a maid-servant, went towards Argimont after him, where Renata [Renée], the daughter of Louis XII. of France, and dowager of Ferrara, lived in a very strong castle, and was a great friend to the Protestants, entertaining many that fled to her for succour. But as his wife was going thitherward after him, she was taken by some soldiers, and carried back to the governor of Aurelia. But it pleased God to stir up his own wife and daughters to intercede for her; by whose importunity the governor set her free, and gave her leave to go to Argimont, whither it pleased God to carry her in safety through a thousand dangers, and where she found her husband; and whilst she was there, she was brought to bed of a daughter, to which the duchess was godmother.

But the king of France, hearing that his aunt the duchess had sheltered many of the Protestants, sent to her to turn them all out of her castle, or else he would presently besiege it, and slay them all. Hereupon Tossan, with his wife and three children, went presently to Sancerre, which was the nearest place of safety. There went also along with him two or three hundred waggons loaden with children; and in their

passage there lay many troops of the enemies, especially at a river over which they were to pass, purposing to destroy them. But it pleased God to stir up some Protestants thereabouts to horse and arm themselves, and to proffer themselves as a guard to those waggons, who fought often with their enemies, and by God's special providence conducted them all in safety to Sancerre. There Tossan continued a year; and then, with his wife and one or two of his children, he went to Momblegart [Montbeliard], to visit his father and friends; and because (the wars being lately ended in France) the church of Aurelia could not suddenly gather themselves together, he continued and preached in his father's place, who was now grown old, for a year. But some ministers of Stuttgart accused him for preaching Calvinism and Zwinglianism, and would have him revoke and recant the same, or else he must preach no more in public. Hereupon he wrote an Apology to the senate of Stuttgart: and *anno Christi* 1571 he was called back to Aurelia. Yet the times were not so peaceable that he could preach there; but he preached to his people in a castle not far from it, which belonged to Jerome Groslotius, a most godly nobleman. There repaired to hear him out of the city a very great multitude of people, whom the Popish party, at their return home, received with many scorns and reproaches, threatening ere long to fire the castle, and all that were in it. Yet they continued constant; and Tossan, living with that nobleman, performed his office with all diligence and fidelity.

Anno Christi 1572 brake forth that abominable massacre at Paris, wherein King Charles IX., falsify-

ing his faith, caused the admiral of France, and so many noble and gentlemen, doctors, pastors, advocates, and professors, to be so inhumanly butchered, that a more horrid villany was never heard of in the world before it : where, amongst others, this Hieronymus Groslotius was also murdered : which news coming to Aurelia, the Papists rejoiced and sung, seeking to murder and destroy all the Protestants that were in and about that city. Tossan at this time was in the castle with the wife of Groslotius, who heard of the massacre, and the murder of her husband, at Paris; and it pleased God so to order it that a certain Popish nobleman, as he was travelling towards Paris, was turned into this castle to inquire after news, just at the same time when this sad news was brought thither. But he, supposing that it was impossible that the Protestants, which were so numerous there, could be so easily suppressed, and thinking rather they stood upon their defence, resolved to return home again, and took with him this lady, with Tossan and his wife and children. Thus it pleased God that he was delivered from certain destruction by the humanity and industry of a Papist : for the very next morning the inhabitants of Aurelia came to the castle, brake open the gates, slew some maids that were left to keep it; plundering all, and, amongst the rest, Tossan's goods and library, raging extremely that they had missed their prey which they most sought after. This nobleman's house that carried them with him was near to Argimont [Montargis] : but Tossan apprehending himself not safe there, he, with his wife and children, removed to another place, where he was acquainted ; and presently after the duchess of Ferrara sent for him and

his family, his wife being again great with child, and hid them in a turret in her castle, and sustained and fed them there. And when the rage of the Papists was somewhat abated, he with his wife and children travelled through many dangers into Germany; and being sent for by that pious prince, Frederick III., elector Palatine, he went with his family to Heidelberg, where he found so much love and bounty from the prince and his courtiers and the academics, that he almost forgot his former miseries.

But the world being unworthy of such a prince, it pleased God to take him away, *anno Christi* 1576, four years after Tossan came thither: and his son Lodwick [Louis] succeeding him, Tossan amongst others was dismissed. But Prince Casimir, Lodwick's brother, called him to Neustadt, and placed him over the churches there: and after Ursin's death, he made him professor in that university. He was also over the church of strangers, and preached to them in the French tongue, till they had chosen themselves a pastor. He was moderator in a synod at Neustadt. Shortly after, Lodwick, the elector Palatine, dying, Casimir was made guardian to his son during his minority; whereupon he sent for Tossan to Heidelberg, that by his advice and counsel he might reform the churches. But when he came thither, his adversaries loured exceedingly upon him, and raised many false reports; but he remembered that of Seneca: *Vir bonus, quod honestè se facturum putaverit, faciet, etiam si periculosum sit: ab honesto nullà re deterrebitur, ad turpia nullà spe invitabitur*: "An honest man will do that which he judges right, though it be dangerous: he will be deterred from that which is honest by no means;

he will be allured to that which is dishonest by no means." His adversaries in their pulpits daily cried out of strange heresies that he and his party held : but Prince Casimir first sent for them to argue the case before him, and then appointed a public disputation, wherein they could prove none of those things which they charged them with ; whereupon the prince required them to abstain from such accusations for the time to come, and to study peace. But nothing would prevail to allay their spleen, till they were removed into other countries. The care of choosing pastors to the churches, tutors to the young prince, schoolmasters and professors to the university, was devolved upon Tossan ; all which he discharged with much fidelity. There also he commenced Doctor in Divinity. But as his cares and pains increased, so his sorrow also ; partly by reason of an unhappy quarrel that fell out between the students and citizens of Heidelberg ; partly by the death of his dear wife, with whom he lived twenty-two years in wedlock.

In the year 1588 he married again, and disposed of his daughters also in marriage to godly and learned men. Not long after Prince Casimir died, which much turned his grief : but Frederick IV., being now come to his age, was admitted into the number of the electors, and was very careful of the good both of the church and university. *Anno Christi* 1594 Tossan was chosen rector of the University of Heidelberg ; and the year after there brake out a grievous pestilence in that city, which drove away the students : but Tossan remained preaching comfortably to his people, and expounding the penitential psalms to those few students that remained. *Anno Christi* 1601

he, being grown very old and infirm, laid down his professor's place, though the university much opposed it, and earnestly solicited him to retain it still; but God purposed to give him a better rest after all his labours and sorrows: for, having in his lectures expounded the Book of Job to the end of the 31st chapter, he concluded with those words: "The words of Job are ended." Presently after falling sick, he comforted himself with these texts of Scripture: "I have fought the good fight of faith," &c. "Be thou faithful unto the death, and I will give thee the crown of life." "We have a city [house] not made with hands, eternal in the heavens;" and many other such like. He also made his will, and set down therein a good confession of his faith; and so departed quietly in the Lord, *anno Christi* 1602, and of his age 61. He was a very holy man, exemplary in his life; had an excellent wit, strong memory; eloquent in speech; was very charitable, and cheerful in his conversation; and kept correspondence with all the choicest divines in those times.

German Tossanus doth deserve likewise
 That we his honour'd name should memorize;
 Who, notwithstanding all th' afflictions great
 Which furious faithless Popish foes did threat
 And prosecute him with, from place to place,
 And him and his dear wife with terrors chase;
 In danger oft of death, yet mightily
 The Lord preserved them from Rome's cruelty.
 He was a learned and laborious preacher,
 And always 'gainst Rome's errors a truth-teacher;
 Eloquent, witty, holy, humble, wise;
 And now his soul blest heaven beatifies.





WILLIAM PERKINS.

THE LIFE AND DEATH OF WILLIAM PERKINS.

1. IF the mountains of Gilboa (2 Samuel i. 21) were condemned and cursed by King David, that no dew nor rain should fall upon them, because valiant Saul and pious Jonathan were there unhappily slain; then, by rules of opposition, such places deserve to be praised and blessed where godly men have had their happy nativity. Amongst which let Marston in Warwickshire come in for his just share of commendation, where Master William Perkins was born, and bred in his infancy.

2. How he passed his childhood, is a matter *before dated* in the register of my intelligence, whereof I can receive no instructions. Only I dare be bold to conclude, that with St. Paul, (1 Cor. xiii. 11,) when he was a child, "he spake as a child," he "understood as a child," he "thought as a child;" whose infancy, as he with simplicity, so we pass it over with silence.

3. But no sooner was he admitted in Christ's College in Cambridge, but quickly the wild fire of his youth began to break out: an age which one may term the Midsummer Moon and Dog Days of man's life. It is not certain whether his own disposition, or the bad company of others, chiefly betrayed him to these extravagancies. Sure it is, he took such wild liberties to himself as cost him many a sigh in his reduced age. Probably Divine Providence permitted him to run himself with the prodigal son out of breath, that so he might be the better enabled expe-

rimentially to reprove others of their vanity, effectually sympathizing with their sad condition, and be the better skilled how to comfort and counsel them on their repentance. Why should God's arm, which afterwards graciously overtook Master Perkins, be too short to reach others in the same condition?

4. When first a graduate, he was much addicted to the study of natural magic, digging so deep in nature's mine, to know the hidden causes and sacred qualities of things, that some conceive that he bordered on hell itself in his curiosity. Beginning to be a practitioner in that "black art," the blackness did not affright him, but name of "art" lured him to admit himself as student thereof. However, herein we afford no certain belief, the rather because other men's ignorance might cast this aspersion upon him. Who knows not that many things as pretty as strange may really be effected by a skilful hand, lawful and laudable means? which some out of a charitable error will interpret a miracle, and others out of uncharitable ignorance will nickname "sorcery." A very loadstone in some scholar's hand, before a silly townsman's eye, is enough to make the former a conjurer.

5. The happy hour was now come wherein the straggling sheep was brought home to the fold, and his vanity and mildness corrected into temperance and gravity. It is certainly known and believed, that if quicksilver could be fired, (which all confess difficult, and most conclude impossible,) it would amount to an infinite treasure; so, when the roving parts, the giddy and unstable conceits of this young scholar began to be settled, his extravagant studies to be confined and centred to divinity, in a very

short time he arrived at an incredible improvement.

6. He began first to preach to the prisoners in Cambridge Castle, being then himself Fellow of Christ College. Here he truly preached Christ's precepts: "Freely you have received, freely give;" and, with St. Paul, made the Gospel of Christ of no expense. Yea, he followed Christ's example, "to preach deliverance to the captives," whose bodies were in a prison, and souls in a dungeon: such generally their ignorant and desperate condition. Here, though free himself, he begot sons to God in fetters: many an Onesimus in bonds was converted to Christ. Mock not at this good man's mean employment, neither term him, with such as "sit in the seat of the scornful," "the gaol birds' chaplain:" but know, nothing is base which in itself is lawful, and done in order to the glory of God; yea, better it is to be a true preacher in a prison than a flatterer in a prince's palace.

7. But so great a star could not move always in so small a sphere: his merits promoted him to a congregation of greater credit in the town of Cambridge, where he was most constant in preaching. Wherein as no man did with more vehemency reprove sin, so none [did] either with more passionate affection bemoan the condition of obstinate sinners, or with sounder judgment give them directions for their future amendment. Luther did observe that thune r without rain doth more harm than good; whereof he makes this application,—that ministers who are always threatening of legal terrors to offenders, except also they seasonably drop the dew of direction, giving them orders and instructions to better their estates, are not "wise master-builders," but pluck down, and

build nothing up again. Whereas Master Perkins so cunningly interweaved terrors and counsels in his sermons, that, as a changeable taffety, where the woof and the warp are of several colours, appears now of one colour, now of another, according to the different standing of the beholders; so one and the same sermon of his seemed all Law and all Gospel, all cordials and all corrosives, as the different necessities of people apprehended it.

8. Amongst those his many virtues worthy our imitation, his humility was eminent, in condescending to the capacity of his meanest auditors. He had well read St. Paul, who calleth the people understanding him, "mine understanding;" in which sense *he* may be said to be the most intelligent preacher, who preacheth plainest to others' apprehension: and ministers being termed "God's interpreters," it is ill when their language is so high and hard that these interpreters need others to interpret them to their congregations. But this may be said of Master Perkins, that as physicians order infusions to be made, by steeping ingredients in them, and taking them out again, so that all their strength and virtue remains, yet none of the bulk or mass is visible therein; he in like manner did distil and soak much deep scholarship into his preaching, yet so insensibly as nothing but familiar expressions did appear. In a word, his church consisting of the university and town, the scholar could hear no learned, the townsmen [no] plainer, sermons.

9. He used always before his sermons (as to this day is attested by many surviving witnesses) a set form of prayer; not that out of poverty he wanted variety and exchange of phrases, or that out of nig-

gardliness he begrudged his auditors the use of them, but out of holy and heavenly thrift he found this the most profitable way for his people. He would not that his soul should go to heaven alone, but in his prayers would have the company of the meanest of his congregation along with him; and therefore always used the same form, that others might keep pace with him in his devotions.

10. Commendable was his contentment with his estate, considering his income so small, his charge of children so great, and his proffers of removal so many, so advantageous. Yet he still was true to his first love, continuing his pains in the church of St. Andrews, where the means, inconsiderable in itself, was made up to a competency, not so much by the bountiful hands of others in giving, as by the moderate mind of Master Perkins in taking. Yet wanted he not several patrons about the town, who relieved him in a fair proportion; amongst whom Master Wende of Haslingfield must stand in the chief place. Now, if honourable mention be made in Scripture of Joanna, Susanna, and other benefactors to our Saviour, who "ministered unto Him of their substance;" let not this worthy esquire's memory be forgotten, with his singular courtesy to this painful minister of God's word.

11. Many and most excellent are the books which Master Perkins left behind him. His learning appears most in his "Problems;" a difficult task no less valiantly performed than venturously undertaken, to assert the truth of the Protestant religion by the testimony of the fathers for the first five hundred years: which shows that his industry did not only drive a retail trade in modern writers, but that he

fetched his learning and bought his wares from the best hands of the most ancient authors.

12. Herein excellent his judgment, in fanning the chaff from the corn, the true from the forged writings of the fathers. The ancient Germans are said to cast their new-born children into the river of Rhine, thereby to make an experiment whether they be true-born or no, accounting them legitimate if swimming, but concluding themselves wronged by their wives' dishonesty obtruding a bastard issue upon them, if the infant sunk in the water. Perkins had neater and more infallible touchstones to discern the native and genuine from the spurious and adulterate works of the fathers, by the manner of their style, strength of their matter, time of their writing, censure of other learned men upon them; whereby many counterfeit books are not only denied authentic authority, but also justly pilloried for cheaters to all posterity. I know it is laid to Perkins's charge, (learned Whitaker is accused for the same fault,) that he made all the fathers Puritans: but certainly in one sense they were Puritans of themselves without his making, —I mean, strict in their lives and conversations: and how far he was from wresting their doctrines to the countenancing of any error, be it reported to men of unprejudiced judgment.

13. In case divinity, he had an excellent dexterity to state controversies, for the satisfaction of tender and doubting consciences; to show what is lawful and what unlawful; in mixed actions, where good and bad are blended together, (wherewith many are deceived, like children swallowing the bones with the flesh, to their great danger of choking,) great was the fan and fire of his discretion and judgment,

to winnow the chaff from the corn, and separate the one from the other. And sure in this case divinity Protestants are now defective; for (save that a smith or two of late have built them forges and set up shop) we for the most part go down to our adversaries to sharpen our instruments, and are beholden to the Romanists (the more our shame and their credit) both for offensive and defensive weapons in this kind. Some object that his doctrine, referring all to an absolute decree, cut off the sinews of men's endeavours towards salvation. But were this the hardest objection against Master Perkins's doctrine, his own life was a sufficient answer thereunto: so pious, so spotless, that Malice was afraid to bite at his credit, into which she knew her teeth would never enter. He lived sermons; and as his preaching was a comment on his text, so his practice was a comment on his preaching.

14. As for his books, it is a miracle almost to conceive how thick they lie, and yet how far they over-spread, all over Christendom. When the disciples were inspired with several languages, the strangers of Jerusalem "were amazed and marvelled, saying one to another, Behold, are not all these that speak Galileans? And how hear we every man in our [own] tongue, wherein we were born?" (Acts ii. 7, 8.) Here, I confess, was no inspiration, but much industry, much labour taken by others, much honour done to Master Perkins; when the Dutch, Spaniards, French, and Italians, stand wondering at his works (who understood none of these tongues) exactly speak them all, being by several pens translated into all these languages. Thus good ware never lieth long on the merchant's hands, but is ready money into what country soever it be brought.

15. Thus for some years he constantly preached to his people, even to and above his strength. It is observed of the birds of Norway that they, having in winter very short days, fly faster than any fowl in other countries, as if principled by the instinct of nature thriftily to improve the little light allowed them, and by the swiftness of their wings to regain the shortness of the time: so this good man, as if presaging that his life was likely to be very short, (dying at the forty-fourth year of his age,) husbanded it with double diligence to God's glory, and by his industry gained in thickness what he wanted in length.

16. When Ahab died, the epitaph, as I may say, was written on his grave, that he built an "ivory house." A great honour indeed, to have a milk-white palace, and a black soul within it! But of gracious Josiah it is said, "Now the rest of the acts of Josiah, and his goodness, and his deeds, first and last." (2 Chron. xxxv. 26, 27.) This indeed was worth remembering. I can tell the reader of no "ivory house," no beautiful building, no stately structures this Master Perkins erected; but as for his goodness, with Josiah, very much may be spoken thereof. For he did not only, as Scripture praise is, "serve his generation;" that is, discharge himself with credit in all reference to those persons to whom he stood related in that age he lived in; but also he hath provided in his works a magazine of learning and religion for all generations to come. So that the Levites, which as yet lurk in the loins of Abraham their great-grandfather, (infants as yet concealed in their causes,) have just reason always to be thankful to God for the benefit they receive from those monuments he hath left behind him.

His stature was indifferent, complexion ruddy, hair bright, body inclined to corpulency, which proceeded not from any laziness, but pulse and pains shall make one fat where God gives the blessing. He was lame of his right hand, like another Ehud; (Judges iii. 15;) yet made the instrument to dispatch many Eglon errors in judgment and vice in conversation. And nature commonly compensates corporal defects with a surplusage of the soul. As for such as make bodily marks in men the brands of disgrace upon them, we will send them to halting, but true hearted, Jacob; blear-eyed, but faithful, Leah; stammering, but meek, Moses; lame, but loyal, Mephibosheth; with other saints in the Scripture; so to have their erroneous judgments rectified into a more charitable opinion.

He was much afflicted with the stone, the attendant of a sedentary life, whereby his patience was much exercised. This brought him at last to his "long home,"—so called Eccles. xii. 5, not because man is long going thither, but long, yea, for ever staying there;—when he quietly surrendered his soul into the hands of his Creator, dying rich only in grace, the love of God and good men. It was true of him what St. Paul said, (2 Cor. vi. 10,) being "poor, but making many rich." Even in a literal sense, the sellers of his books gained, but small profit came to the author. He was buried in a decent manner, where all the spectators were mourners, *veris et spirantibus lachrymis*. Dr. Montague, afterwards bishop of Winchester, preached his funeral sermon, taking for his text, "Moses My servant is dead," (Josh. i. 2,) and hath no other monument than his own virtues; except any will say that the

plain stones which cover his grave are made marble by the worth of the corpse beneath them. A wife and many children he left behind him: she married successively two other husbands, but no more Mr. Perkinses.

If any charitable-disposed person hath been blessed by God with a cup which overfloweth, and if he desireth that some drops of the same should fall upon them who are the proper objects of bounty; I doubt not but on easy inquiring he may quickly find out some of this worthy man's children, as not so poor openly to request, so not so proud but they would thankfully receive, such expressions of his charity. Yea, what St. Paul said of the Jews, may truly be applied to the good man's memory, "We are debtors unto," &c. So that what is bestowed in this kind on his, is not so much a gift, as a paying an obligation.

He was born the first, and died the last, year of the reign of Queen Elizabeth; so that his life ran parallel with her reign, streaming in equal length, and had both their fountains and falls together. He died *anno Dom.* 1602.

1. A Foundation of Christian Religion. 2. His Golden Chain, or Description of Divinity. 3. An Exposition of the Apostles' Creed. 4. An Exposition of the Lord's Prayer. 5. A Declaration of the State of Grace and Condemnation. 6. Cases of Conscience. 7. A Discourse of the Tongue, done in Latin by Thomas Drax. 8. Of the Nature and Practice of Repentance. 9. Of the Means to die well, in all States and Times. 10. Of the Combat of the Flesh and Spirit, into Latin by Drax. 11.

Of the Course to live well. 12. A Treatise of Conscience. 13. The Reformed Catholic. 14. Of the true Means to know Christ crucified, and the Grain of Mustard Seed, into Latin by Thomas Drax. 15. Of true Wealth. 16. Of the Idolatry of the last Times. 17. Of God's free Grace, and of Free Will in Men. 18. Of Men's Callings. 19. Of Predestination, in Latin by the Author. 20. His Bible Harmony. 21. A Dialogue of the World's Dissolution.

These that follow were set forth after the author's death:—

1. Three Books of the Cases of Conscience, translated into Latin by Thomas Drax and Meyer. 2. Commentaries on the five first Chapters on the Galatians. 3. Of Christian Equity, by Crashaw. 4. Of Man's Imagination, set forth by Thomas Peirson. 5. Problems against Coxe, in Latin by himself, set forth by Samuel Ward. 6. The Key of Prophecy, set forth by Thomas Tuke. 7. Commentaries upon the fifth, sixth, and seventh Chapters of Matthew, set forth by Thomas Peirson. 8. Commentaries on the three first Chapters of the Apocalypse, by Robert Hill and Thomas Peirson. 9. Of the Temptation of Christ, from the first verse to the twelfth of the fourth Chapter of Matthew. 10. An Exhortation to Repentance. 11. Two excellent Treatises of Ministers' Calling, set out by Master Crashaw. 12. A Commentary on Jude's Epistle, by Thomas Pickering. 13. Of Poisoning, a Treatise. 14. Against Prognostics: an Answer to a Country Fellow. 15. Of the Household Discipline, in Latin by the Author, now Englished.

Of all the worthies in this learned roll,
 Our English Perkins may, without control,
 Challenge a crown of bays to deck his head,
 And second unto none be numbered,
 For 's learning, wit, and worthy parts divine,
 Wherein his fame resplendently did shine
 Abroad and eke at home; for 's preaching rare
 And learned writings, almost past compare;
 Which were so high esteem'd, that some of them
 Translated were (as a most precious gem)
 Into the Latin, French, Dutch, Spanish tongue,
 And rarely valued both of old and young.
 And (which was very rare) them all did write
 With his left hand, his right being useless quite;
 Born in the first, dying in the last, year
 Of Queen Eliza, a princess without peer.*

THE LIFE AND DEATH OF
 THE LATE REVEREND AND WORTHY PRELATE,
 LANCELOT ANDREWES,
 LATE BISHOP OF WINCHESTER.

THIS grave and honourable prelate was born in the city of London, in the parish of All-Saints [All-hallows] Barking, of honest and religious parents. His father, having most part of his life used the seas, in his latter time became one of the society and Master of the Holy Trinity, commonly called the

* Place here Bishop Andrewes's Life, marked with this signature * * *, having no folios. [In this edition the Life in question is accordingly transferred from the end of the work to this place.—ED.]

Trinity House; and was descended from the ancient family of the Andrewes in Suffolk.

From his tender years he was totally addicted to the study of good letters; and in his youth there appeared in him such aptness to learn, answerable to his endeavours, that his two first schoolmasters, Master Ward and Master Mulcaster, (conceiving, or foreseeing, that he would prove a rare scholar,) contended who should have the honour of his breeding. From Master Ward, Master of the Coopers' free school, in Radcliffe, he was sent to Master Mulcaster, Master of the Merchant Taylors' free school, in London: where he answered the former opinion conceived of him; for by his extraordinary industry and admirable capacity he soon outstripped all the scholars under Master Mulcaster's tuition, being become an excellent Grecian and Hebrean: insomuch as Thomas Watts, Doctor of Divinity, prebend and residentiary of St. Paul's, and archdeacon of Middlesex, who had newly founded some scholarships in Pembroke Hall, in Cambridge, sent him thither, and bestowed the first of his said scholarships upon him; which places are since commonly called the Greek scholarships.

As soon as he was a Bachelor of Arts, and so capable of a Fellowship, there being then but one place void in the said college, and Thomas Dove (late lord bishop of Peterborough) being then a scholar also in the said college, and very well approved of by many of the society; the Masters and Fellows put these two young men to a trial before them, by some scholastical exercises: upon performance whereof, they preferred Sir Andrewes, and chose him into the Fellowship, then void; though they

liked Sir Dove so well also, that, being loath to lose him, they made him some allowance for his present maintenance, under the title of a *tanquam Socius*.

In the meanwhile, Hugh Price, having built Jesus College in Oxford, had heard so much of this young man, (Sir Andrewes,) that without his privity he named him in his foundation of that college, to be one of his first Fellows there.

His custom was (after he had been three years in the university) to come up to London once a year to visit his parents, and that ever about a fortnight before Easter, staying till a fortnight after: and against the time he should come up, his father (directed by letters from his son, before he came) prepared one that should read to him, and be his guide, in the attaining of some language or art, which he had not attained before: so that, within few years, he had laid the foundations of all arts and sciences, and had gotten skill in most of the modern languages. And it is to be observed, that in his journeys betwixt London and Cambridge to and fro, he ever used to walk on foot, till he was a Bachelor of Divinity; and professed that he would not then have ridden on horseback, but that divers friends began to find fault with him and misinterpret him, as if he had forborne riding only to save charges.

What he did, when he was a child and a school-boy, is not now known; but he hath been sometimes heard to say, that when he was a young scholar in the university, and so all his time onward, he never loved or used any games, or ordinary recreations, either within doors,—as cards, dice, tables, chess, or the like,—or abroad, as butts, quoits, bowls, or any such: but his ordinary exercise and recreation was

walking either alone by himself, or with some other selected companion, with whom he might confer and argue, and recount their studies. And he would often profess, that to observe the grass, herbs, corn, trees, cattle, earth, waters, heavens, any of the creatures, and to contemplate their natures, orders, qualities, virtues, uses, &c., was ever to him the greatest mirth, content, and recreation that could be: and this he held to his dying day. After he had been some while a Master of Arts in the university, he applied himself to the study of divinity, wherein he so profited that his fame began to be spread far and near: insomuch as, being chosen catechist in the college, and purposing to read the Ten Commandments every Saturday and Sunday at three of clock afternoon, which was the hour of catechizing,—not only out of other colleges in the university, but divers also out of the country did duly resort unto the college chapel, as a public divinity lecture.

Before I proceed to his life after he left the university, give me leave to relate a story of him while he yet remained there, and that, as near as I can, from his own mouth, and in his own words.

Upon his first showing himself at Cambridge, in his divinity studies, especial notice was soon taken of him (among his abilities and eminencies) as a man deeply seen in all cases of conscience, and he was much sought to in that respect.

To proceed with his own particular: his worth made him so famous, that Henry earl of Huntingdon, hearing of it, sent for him, and thought himself much honoured by his accompanying him into the north, whereof he was president; and where God so blessed his painful preachings and moderate private

conference, that he converted recusants (priests and others) to the Protestant religion. Sir Francis Walsingham (secretary of state to Queen Elizabeth) took also especial notice of his abilities, and highly affected him, and, being loath that he should not be better known to the world, wrought means to make him vicar of St. Giles without Cripplegate, London; then prebend and residentiary of St. Paul's; and afterwards prebend of the collegiate church of Southwell.

Being thus preferred, (to his own contentment,) he lived not idly, but continued a painful labourer in the Lord's vineyard; witness St. Giles' pulpit, and that in St. Paul's church, where he read the lecture thrice a week in the term time. And indeed, what by his often preaching at St. Giles, and his no less often reading in St. Paul's, he became so infirm that his friends despaired of his life. Upon the death of Dr. Fulke, he was elected to the Mastership of Pembroke Hall, (whereof he had been a Scholar and Fellow,) a place of credit, but of little benefit; for he ever spent more upon it than he received by it.

Afterwards he was made chaplain in ordinary attendance (of which kind there were then but twelve) to Queen Elizabeth; who took such delight in his preaching and grave deportment, that first she bestowed a prebend at Westminster upon him, and, not long after, the deanery of that place: and what she intended further to him, her death prevented.

He soon grew into far greater esteem with her successor, the most learned King James, who (to say but truth) admired him beyond all other divines, not only for his transcendent gift in preaching, but for the excellency and solidity in all kind of learning;

selecting him, as his choicest piece, to vindicate his regality against his foul-mouthed adversaries. His majesty, not long after his happy entrance to this crown, bestowed upon him the bishopric of Chester, (which he held about four years,) and withal made him lord almoner; and (because of the exility* of that bishopric) soon after added the parsonage of Cheyham in Surrey to his *commendam*.

Upon the vacancy of the bishopric of Ely, his majesty made him bishop thereof; and there he sat about nine years. In which time he was made a privy counsellor, first of England, and then of Scotland, in his attendance of the King thither. He was afterwards preferred to the bishopric of Winchester, and the deanery of the king's chapel; which two last preferments he held to his death, which happened about eight years after, in the third year of the reign of our late King Charles; with whom he held no less reputation than he had done with his father before him.

It is worth the observation, that having been preferred to many, and those no small, dignities, yet he never used any means to obtain the least of them, but they were all conferred upon him without the least suit on his part: for he was so far from ambition or covetousness, as that when the bishoprics of Salisbury and Ely were at several times tendered unto him upon some propositions, prejudicial to the state of those churches, he utterly refused them.

The virtues and good parts of this honourable prelate were so many, and those so transcendent, that to do him right a large volume would be but sufficient; which I shall leave to some of better abilities to

* ["Slenderness," *i. e.*, the smallness of its income.—Ed.]

perform; which I shall (by way of an epitome) only point a finger at, in these heads which follow.

His first and principal virtue was his singular zeal and piety, which showed itself not only in his private and secret devotions between God and himself, (in which, they that were about him well perceived, that he daily spent many hours, yea, and the greatest part of his life, in holy prayers and abundant tears, the signs whereof they often discovered,) but also in his exemplary public prayers with his family in his chapel; wherein he behaved himself so humbly, devoutly, and reverently, that it could not but move others to follow his example. His chapel (in which he had monthly communions) was so decently and reverently adorned, and God served there with so holy and reverend behaviour of himself and his family (by his pattern), that the souls of many, that *obiter* came thither in time of Divine service, were very much elevated, and they stirred up to the like reverent deportment; yea, some that had been there were so taken with it, that they desired to end their days in the bishop of Ely's chapel.

The next is his charity and compassion, which he practised even before he came to great preferments: for, while he was yet in private estate, he extended his charity in liberal manner, to the relief of poor parishioners, prisons, and prisoners; besides his constant Sundays' alms at his parish of St. Giles. But when his means became greater, his charity increased to a large proportion; releasing many prisoners of all sorts, that were detained either for petty debts or keepers' fees. And one thing in his charity is remarkable,—that whereas he sent much money at several times to the relief of poor parishes,

prisons, prisoners, and the like, he gave strict charge to his servants whom he intrusted therewith, that they should not acknowledge whence this relief came; but directed that the acquittances, which they (to make the discharge of their trust appear to him) desired from them that received such relief, should be taken in the name of a benefactor unknown. Other large sums he bestowed yearly (and oftener) in clothing the poor and naked, in relieving the sick and needy, in succouring families in time of infection, besides his alms to poor housekeepers at his gate: insomuch that his private alms in his last six years (besides those public) amounted to the sum of £1,300, and upwards. Lastly, though it might well have been supposed (by that which is said already) that he had been in his lifetime his own almoner, yet as he lived a pattern of compassion and work of mercy, so he died also; for it appeareth by his will, that his chief care was, to provide that his pious works should never have end, leaving £4,000 to purchase £200 land *per annum* for ever,* to be distributed by £50 quarterly, thus: to aged poor men and decayed, (with an especial eye to sea-faring men, wherein he reflected upon his father's profession,) £50: to poor widows, the wives of one husband, £50: to the binding of poor orphans apprentices, £50: and to the relief of poor prisoners, £50. Besides (among other, too many to be comprehended in an epitome) he left, to be distributed presently after his decease, among maid-servants of honest report, and who had served one master or mistress seven years, the sum of £200. Lastly, a great part of his estate (which remained after his funeral and legacies dis-

* [That is, to purchase land which would produce £200 yearly.—Ed.]

charged) he left to be distributed among his poor servants.

The third is his fidelity and integrity. Faithful, upright, and just he ever was, whether you respect him in his ordinary transactions, in which no man could ever justly tax him with the least aspersion of injustice; or whether you look upon him as intrusted with those great offices and places which he did undergo; and they were either his spiritual preferments or temporal office, besides some other matters committed to his fidelity. In the first of which he declared evidently to the world, that he reputed himself but God's steward, and that he must give an account to his Lord and Master for them. To begin, then, with the lowest account: he was ever faithful, provident, and careful to keep in good repair the houses of all his spiritual preferments, and spent much money that way; as upon the vicarage house of St. Giles, the prebend's and dean's houses of Westminster, and the residentiary's house of St. Paul's. Upon the house belonging to the bishopric of Chichester, he expended above £420; of Ely, above £2,440; of Winchester, (besides a pension of £400 *per annum*, from which he freed his see at his own charge,) he spent £2,000.

But in that part of the account which concerned him more nearly to perfect, which was his pastoral and episcopal charge, the cure of souls, and the well ordering of the several diocese committed to his trust, never any made a more just and exact account.

Some particulars of this account was, the promoting of sufficient, able, and good men to livings and preferments which fell within his own gift. To the better discharge of this part of the account he

took order still beforehand, by continual search and inquiry, to know what hopeful young men were in the university; his chaplains and friends receiving a charge from him, to certify him what hopeful and towardly young wits they met with at any time: and these (till he could better provide for them) were sure to taste of his bounty and goodness, for their better encouragement.

Divers eminent men in learning that wanted preferment, when any thing fell in his gift convenient for them, (though otherwise they had no dependence at all upon him, nor interest in him,) he would send for, before they knew why, and entertain them in his own house, and confer the preferment upon them, and also defray the very charges incident for a dispensation or a faculty, yea, of their very journey; and all this, that he might have his diocese in general, and his preferments in particular, the better fitted: so that that may be fitly applied to him, which was sometimes to St. Chrysostom: *In administratione episcopatus præbuit se fidelem, constantem, et vigilantem ministerum Christi.*

And if you look upon him in those temporals wherewith he was intrusted, you shall find him no less faithful and just. As, first, divers sums (and many of them of good value) were sent to him, to be distributed among poor scholars, and others, at his discretion: all which he disposed with great care and fidelity, even according to the donors' minds and intents.

For his faithfulness in managing those places, wherein he was intrusted for others, jointly with himself, let Pembroke Hall and Westminster College speak for him: for, when he became master of the first, he found it in debt, being of a very small endow-

ment, then especially; but by his faithful providence he left above eleven hundred pounds in the treasury of that college, towards the bettering of the estate thereof. And when he was made dean of the other, it is not unknown to some yet living (who will testify) that he left it for all orders, as well of the church as of the college and school, a place then truly exemplarily collegiate in all respects, both within and without, free from debts and arrearages, from encroachments and evil customs; the schoolboys (in the four years he stayed there) being much improved, not by his care and oversight only, but by his own personal and often labours also with them.

To these may be added, that whereas, by virtue of his deanery of Westminster, his mastership at Pembroke Hall, and his bishopric of Ely, the election of scholars into the school of Westminster, and from thence to the two universities, as also of many Scholars and Fellows in Pembroke Hall, some in St. Peter's College, and some in Jesus College, were in his power and disposal; he was ever so faithful and just, that he waved all letters from great personages for unsufficient scholars, and cast aside all favour and affection, and chose only such as in his judgment were fittest. And lastly, (which is not the least in this kind,) being many times desired to assist at the election of scholars, from the free schools of the Merchant Taylors, and from that at St. Paul's of the Mercers. and perceiving favour and affection and other by-respects sometimes to oversway merit, with those to whom the choice belonged, and that divers good scholars were omitted, and others of less desert preferred, he of his own goodness divers times took *care for such as were so neglected*, and sent them to

the university ; where he bestowed preferment upon them.

To conclude this account of his : take a view of his fidelity in that great place of trust, the almonership ; which was sufficiently evident, (especially to those who attended him nearly,) first, in that he would never suffer one penny of that which accrued to him by that place, to be put or mingled with any of his own rents or revenues ; (and wherein he kept a more exact account than of his own private estate ;) and, secondly, being so separated, he was as faithful in the disposing of it : not only in the general trust of his sovereign, in the daily charges incident to that place, expended by the sub-almoner, and other yearly ordinary charges ; but when he perceived that he had a surplusage, (those charges defrayed,) he would not suffer it to lie by him ; but some of it he disposed to the relief of poor housekeepers, some in releasing of poor prisoners, and comforting them which lay in misery and iron ; and some in furnishing poor people with gowns, hose, shoes, and the like ; for all which money, (so bestowed by him,) had he reserved [it] to his own use, (his patent being *sine computo*,) no man could have questioned him. But he was a faithful steward in this, as in the rest, and expected that joyful *Euge*, “Well done, thou good and faithful servant ; thou hast been faithful,” &c. : “enter thou into the joy of thy Lord ;” which no doubt but he possesseth.

The next is, his gratitude or thankfulness to all from whom he had received any benefit. Of this virtue of his there are and were lately divers witnesses ; as Dr. Ward, son to his first schoolmaster, upon whom he bestowed the living of Waltham in

Hampshire; and Master Mulcaster, his other school-master, whom he ever reverently respected during his life, in all companies, and placed him ever at the upper end of his table; and, after his death, caused his picture (having but few other in his house) to be set over his study door. And not only showed he this outward thankfulness to him, but supplied his wants many times also, privately, in a liberal and plentiful manner; and at his own death (the father being dead) he bequeathed a legacy to his son of good value, who, as is said before, bestowed a full Scholarship on him in Pembroke Hall. Concerning the kindred of Dr. Watts, after much inquiry, he found only one, upon whom (being a scholar) he bestowed preferments in Pembroke Hall; and (he dying there) his lordship much grieved that he could hear of no more of that kindred, to whom he might express his further thankfulness. And yet he forgot not his patron, Dr. Watts, at his end; for by his will he took order, that out of the Scholarships of that foundation the two Fellowships which he himself founded (as you shall see by and by) in Pembroke Hall should be supplied, if they should be found fit for them.

Lastly, to Pembroke Hall, (omitting the legacies by him bequeathed to the parishes of St. Giles, St. Martin Ludgate, where he had dwelt, St. Andrew's in Holborn, St. Saviour's in Southwark, All-Saints [Allhallows] Barking, where he was born, and others,)—to that college, I say, (where he had been a Scholar, Fellow, and Master,) he gave one thousand pounds to purchase land for two Fellowships, and for other uses in that college, expressed in his will; besides three hundred such folio books of his own, to

the increase of that college library, as were not there before; together with a gilt cup and a basin and ewer, in all points (as weight, fashion, inscription, &c.) so like to the cup, basin, and ewer given about three hundred years since to that college, by the religious foundress thereof, as that not *ovum ovo similis*: and these, he professed, he caused to be made and given, not for the continuance of his own memory, but for fear that those which she had given so long since might miscarry, and so her remembrance might decay.

The fifth is his munificence and bounty. To prove which little need be said more than that which hath been touched in his bountiful charity. But besides that, the two famous universities, and they which then were poor scholars in them, will witness for him in this point; he never coming near either of them (after he was bishop) but that he sent to be distributed among poor scholars, sometimes one hundred pounds, and ever fifty pounds at the least. One thing I cannot pass over in silence,—that when King James was pleased to grace the university of Cambridge with his presence, in 1617, this reverend father being present also at the Philosophy Act, he sent, at his departure, to four of the disputants forty pieces of gold, of two-and-twenty shillings apiece, to be equally divided among them. But what speak I of these? Was ever prince better entertained, and in more magnificent but orderly manner, than was his said majesty at Farnham Castle, one of the houses belonging to the bishopric of Winchester?—where in the space of three days he spent three thousand pounds, to the extraordinary contentment of his majesty, and the admiration of all his followers.

The next is his hospitality. From the first time of his preferment (to means of any considerable value) even to his dying day, he was ever hospitable, and free in entertainment to all people of quality and worthy of respect, especially to scholars and strangers; his table being ever bountifully and neatly furnished with provisions and attendants answerable; to whom he committed the care of providing and expending in a plentiful, yet orderly way: himself seldom knowing what meat he had, till he came from his study to dinner; at which he would show himself so noble in his entertainment, and so gravely facetious, that his guests would often profess, they never came to any man's table where they received better satisfaction in all points; and that his lordship kept Christmas all the year, in respect of the plenty they ever found there. And yet, by the way, take this, that he ever strictly observed in his provisions of diet the time of Lent, Embers, and other fasting days, according to the laws of this kingdom, and the orders of the church.

I shall not need to speak of the extraordinary great hospitality he kept, and the large expense he was at, in entertainment of all sorts of people in Scotland, at what time he attended King James thither. The nobility, clergy, gentry, and others of both nations there present, will (as they often already have) speak of it for me, to his exceeding great honour; so that I know not whether I have fitly couched it under this head of hospitality, or whether it had more properly belonged to that of his munificence and bounty.

The seventh is, his humanity and affability, not only to the last mentioned, (his guests,) but to every

one that did converse with him ; for which, not only divers famous scholars and others of this kingdom, but others of foreign parts (as they had just cause) have admired him. As, not to mention natives, Master Casaubon, Master Cluverius, Master Vossius, Master Grotius, Master Moulin, Master Barclay, and, besides many others, Master Erpenius, to whom he tendered an annual stipend, to have read and taught here the oriental tongues, (wherein long before his death he himself had been well versed, as may appear by his Commencement verses,) the experienced professors whereof he much delighted in, and did much for them, as Master Bedwell, (to whom he gave the vicarage of Tottenham in Middlesex,) if living, among others, would testify. And the reason for this, a late reverend father of this church hath given : *Omnes quod in se amant, in aliis venerantur* ; “loving and honouring those gifts in others which he had in himself ;” for, among the other parts of his profound learning, he by his industry had attained to the knowledge of fifteen tongues, if not more.

To these former may be added his modesty, which was ever such that, although the whole Christian world took especial notice of his profound and deep learning, yet was he so far from acknowledging it in himself, that he would often complain of his defects, even to the extenuating, yea, vilifying of his own worth and abilities ; professing many times that he was but *inutilis servus*, nay, *inutile pondus* ; insomuch that, being preferred by King James to the bishopric of Chichester, and pretending his own imperfections and insufficiency to undergo such a charge, as also that he might have not only his clergy, but all others, to take notice thereof, he caused to be engraven

about the seal of his bishopric those words of St. Paul, *Et ad hæc quis idoneus?* “And who is sufficient for these things?” (2 Cor. ii. 16.)

One note of his modesty (mixed with his last virtue of humanity) may be added,—that after his chaplains had preached in his chapel before him, he would sometimes privately request them that he might have a sight of their notes, with very good words and full of encouragement; insomuch as they would profess of him, that they would never desire a more candid auditor. So that what was said of Bede, may as fitly be said of him: *A pietate, modestiâ, et castitate, nomen Venerabilis adeptus est.*

His indefatigability in study cannot be paralleled, if we consider him from his childhood to his old age. Never any man took such pains (or at least spent so much time) in study, as this reverend prelate; for even in those days when it might have been supposed he would have taken some ease for his former pains, then also from the hour he arose (his private devotions finished) to the time he was called to dinner, which, by his own order, was not till twelve at noon at the soonest, he kept close at his book, and would not be interrupted by any that came to speak with him, or upon any occasion, public prayer excepted: insomuch that he would be so displeased with scholars that attempted to speak with him in a morning, that he would say, he doubted they were no true scholars, that came to speak with him before noon.

After dinner, for two or three hours' space, he would willingly pass the time, either in discourse with his guests, or other friends, or in dispatch of his own temporal affairs, or of those who, by reason of his episcopal jurisdiction, attended him: and

being quit of these and the like occasions, he would return to his study, where he spent the rest of the afternoon, even till bedtime, except some friend took him off to supper, and then did he eat but sparingly.

Of the fruit of this his seed-time the world (especially this land) hath reaped a plentiful harvest, in his sermons and writings. Never went any beyond him in the first of these,—his preaching; wherein he had such a dexterity, that some would say of him, that he was quick again, as soon as delivered: and in this faculty he hath left a pattern unimitable: so that he was truly styled *stella prædicantium*, and an angel in the pulpit. And his late majesty took especial care in causing that volume of his Sermons to be divulged,—though but a handful of those which he preached,—by enjoying whereof this kingdom hath an inestimable treasure.

And for his acuteness and profundity in writing against the adversary, he so excelled all others of his time, that neither Bellarmine, champion to the Romanists, nor any other of them, was ever able to answer what he wrote: so that, as his sermons were unimitable, his writings were unanswerable.

To draw to an end of deciphering his virtues and endowments: it may truly be said of him, that he had those gifts and graces, both of art and nature, so fixed in him as that this age cannot parallel him; for his profundity and abyss of learning was accompanied with wit, memory, judgment, languages, gravity, and humility: insomuch that if he had been contemporary with the ancient fathers of the primitive church, he would have been, and that worthily, reputed not inferior to the chiefest among them.

He generally hated all vices; but three, which he

ever reputed sins, were most especially odious unto him. First, Usury; from which he was so far himself, that when his friends had need of such money as he could spare, he lent it to them freely, without expectation of aught back, but the principal. Secondly, The second was Simony, which was so detestable to him, as that for refusing to admit divers men to livings whom he suspected to be simonically preferred, he suffered much by suits of law: choosing rather to be compelled, against his will, to admit them by law, than voluntarily to do that which his conscience made scruple of. And for the livings and other preferments, which fell in his own gift, he ever bestowed them freely, as you have seen before, upon deserving men, without suit: so that we may say of him, as was said long since, concerning Robert Winchelsey, archbishop of Canterbury, *Beneficia ecclesiastica nunquam nisi doctis contulit: precibus ac gratiâ nobilium fretos, et ambientes, semper repulit.* Thirdly, The last was Sacrilege; which he did so much abhor, that when the bishopric of Sarum, and that of Ely, (before it was so much deplumed,) were offered to him, upon terms savouring that way, he utterly rejected them. Concerning that of Salisbury, give leave to add a particular passage of his, which happened many years after his said refusal of it, which was this: at a Parliament under King James, when an Act was to pass, concerning Sherborne Castle, it was observed that only Bishop Andrewes and another gave their votes against the same. That the other should so do was not much marvelled at; but that Bishop Andrewes should do it, when none but that other lord did so, was so remarkable as that he was demanded by a great person, what his

reason was for it. To which he most worthily replied, that it could not be well wondered why he should now vote against that which if he would have yielded unto, many years before, in the days of Queen Elizabeth, he might have had this bishopric of Sarum : which reason of his, when his late majesty (being then prince, and present at the passing of the Act) heard, he beshrewed him, that when he denied his consent, he did not declare the reason of his denial also ; professing that had he been made acquainted with the state of that case, as now he was, he would, with the king his father's good leave, have laboured against the passing of the said Act. To close up this point : this reverend prelate went yet a degree further, in refusing, when he was bishop of Winchester, divers large and considerable sums, to renew some leases, because he conceived that the renewing of them might be prejudicial to succession.

* Now let us lay all these together :—his zeal and piety ; his charity and compassion ; his fidelity and integrity ; his gratitude and thankfulness ; his munificence and bounty ; hospitality, humanity, affability, and modesty : and to these, his indefatigability in study, and the fruits of his labours in his sermons and writings, together with his profundity in all kind of learning ; his wit, memory, judgment, gravity, and humility ; his detestation of all vices and sin, but especially of three : all which (by couching them only in this compend) we have seen in him, as *ex ungue leonem*, or by Hercules' foot his whole body :—and consider, whether the church of God in general, and this in particular, did not suffer an irreparable loss by his death.

Having taken a short survey of his life, let us now

see him dying. He was not often sick, and but once, till his last sickness, in thirty years, before the time he died, which was at Downham in the Isle of Ely, the air of that place not agreeing with the constitution of his body. But there he seemed to be prepared for his dissolution; saying oftentimes in that sickness, "It must come once, and why not here?" And at other times, before and since, he would say, "The days must come when, whether we will or nill, we shall say, with the Preacher, 'I have no pleasure in them.'" (Eccles. xii. 1.) Of his death he seemed to presage himself a year before he died; and therefore prepared his oil, that he might be admitted in due time into the bride-chamber. That of *qualis vita, &c.*, was truly verified in him; for as he lived, so died he. As his fidelity in his health was great, so increased the strength of his faith in his sickness. His gratitude to men was now changed into his thankfulness to God; his affability, to incessant and devout prayers and speech with his Creator, Redeemer, and Sanctifier; his laborious studies, to his restless groans, sighs, cries, and tears; his hands labouring, his eyes lifted up, and his heart beating and panting to see the living God, even to the last of his breath. And Him, no doubt, he sees face to face; his works preceding and following him; and he now following the Lamb, crowned with that immortality which is reserved for every one that lives such a life as he lived.

He departed this life September 25th, 1626, in the seventy-first year of his age, and lieth buried in the upper aisle of the parish church of St. Saviour's in Southwark. His executors have erected to him a very fair monument of marble and alabaster. And

but if I could do as you can do, I need not to fear bonds : you came down armed against the queen, and now you are for the queen ; before a traitor, now a friend. But I cannot thus dissemble, and with one mouth blow hot and cold."

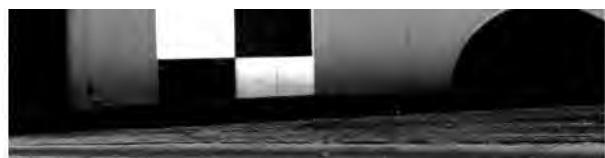
As he rode in at Bishopsgate, London, a wicked woman hurled a stone at him, which gave him such a blow on the breast that it almost felled him off his horse. To whom he mildly said, "Woman, God forgive thee." While he was in the Tower, one John Bowler was his keeper, a perverse Papist ; yet at length, by the sweet and gentle persuasions and grave counsel of this holy man, he was so far wrought upon as to favour the Gospel, and afterwards became a zealous professor of it. Upon Sir Thomas Wyat's insurrection, Dr. Sandys was removed unto the Marshalsea, where God gave him great favour in the eyes of his keeper, so that he used him very courteously. After nine-and-twenty weeks' imprisonment in the Tower, and nine in the Marshalsea, through the mediation of his friends he was set at liberty. But Gardiner, bishop of Winchester, repenting of what he had done, presently used all means possible to apprehend him again ; yet, through the goodness of God and the help of his faithful friends, he got safe out of London, and went to the sea-side to take shipping for Flanders. While he stayed at Milton-shore, waiting for a ship, he was kindly entertained by one James Mower and his wife. Now his wife was barren, having been married about eight years ; to whom at parting Dr. Sandys said, "Be of good comfort ; for ere that a whole year be past, God shall give you a son." And accordingly it came to pass ; for that day twelve

months, lacking but one day, she was delivered of a son.

He remained in Germany all the reign of Queen Mary, and returned unto London the same day that Queen Elizabeth was crowned. The queen highly esteemed him for his singular piety and learning, and shortly after bestowed great preferment upon him. He was made bishop of Worcester the 21st day of December, 1559. He did succeed that famous Archbishop Grindal in two places; to wit, in the bishopric of London, and the archbishopric of York; the one in 1570, and the other in six years after. And when he had enjoyed that promotion of archbishop twelve years, he departed this life, August 8th, 1588, about the age of sixty, and lies buried in the collegiate church in Southwell in Nottinghamshire:—a man of whom it is hard to be said, whether more famous for his singular virtues and learning, or for his noble parentage and offspring which he left behind him; for he left many children, of which three were knights and excellently well qualified gentlemen, either for body or mind. But his son, Sir Edwin Sandys, proved the learnedest, and more famous and dear to his country.

There is a book of famous Sermons extant in print of this prelate's, which is counted a worthy piece, and doth sufficiently declare his piety and scholarship to succeeding ages.

He that will speak his praises well
Must study first what 't is t' excel.
He daily labour'd to oppose
The church's most unsatiate foes.
The truth he would be sure to vent,
Though he endured imprisonment.





GERVASE BABINGTON.

Read but his works, and thou shalt find
His body was imprison'd, not his mind.

THE LIFE AND DEATH OF GERVASE BABINGTON.

THIS prelate, as he was excellent for his parts, so was he of a very fair descent; being born in the county of Nottingham, of the ancient family of the Babingtons in the said county; where he drew in the first rudiments of literature, till by his worthy parents he was sent to Cambridge, and was admitted into that worthy society of Trinity College, Dr. Whitgift being then Master.

This Babington proved so famous in scholarship that, having his degrees, he was made Fellow of the same college; and giving himself to the study of divinity, he proved a worthy preacher in that university. After, being Doctor in Divinity, he was called by Henry, that noble earl of Pembroke, to be his chaplain; by whose favour he was first made treasurer of the church of Landaff in Wales; after he was elected bishop of the same, 1591; and when he had sitten four years in that see, for his singular piety and learning, he was by Queen Elizabeth translated to the bishopric of Exeter; where he scarce stayed three years, but he was made bishop of Worcester. And in the midst of all these preferments he was neither tainted with idleness, nor pride, nor covetousness, but was not only diligent in

preaching, but in writing books, for the understanding of God's word ; so that he was a true pattern of piety to the people, of learning to the ministry, and of wisdom to all governors. Whereupon he was made one of the queen's counsel for the Marches of Wales. He was bishop of Worcester about the space of thirteen years.

He died of a hectic fever, and so changed this frail life for a better, in the year of our Lord 1610, not without the great grief of all ; and had all funeral rites bestowed on him, befitting so great and so grave a governor and father of the church ; and was buried in the cathedral church of Worcester, in the month of May. His works extant are these that follow :—

1. Consolatory Annotations upon Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. 2. Upon the Ten Commandments, the Lord's Prayer, and the Articles of the Creed. 3. A Comparison or Collation between human Frailty and Faith. 4. Three worthy and learned Sermons.

Renowned Babington spun out his days
In truth and peace, and had the echoing praise
Of every tongue : his worth was prized by all
That loved religion ; nothing could recall
His heart from goodness ; peace and love did rest
Within the closet of his serious breast.
Therefore let every tongue proclaim and cry,
The fame of Babington shall never die.





JOHN WHITGIFT.



THE LIFE AND DEATH OF JOHN WHITGIFT.

IN the year of our Lord 1530, being the twenty-and-first of King Henry VIII., (a year very remarkable for the Parliament then held, wherein that proud prelate, Cardinal Wolsey, was attainted, and the first opposition made by the main body of the Commons therein assembled against the tyrannical usurpation of the Popish clergy,) was John Whitgift born, at Great Grimsby in Lincolnshire, descended from an ancient and worshipful family of the Whitgifts in Yorkshire. An uncle he had, called Robert Whitgift, abbot of Wellow; who, though himself a professed monk, yet not greatly liked the profession; and was by this his nephew therefore heard sometime to say, that they and their religion could not long continue; for that, having read the Scripture over and over again, he could never find therein that their religion was founded by God: and it is not unlikely that by the carriage of businesses in the state at that time, being an understanding man, he might shrewdly guess at those things that shortly after sued.*

Under this his uncle was he educated, together with some other young gentlemen's sons, for some space of time: and whether taking some hints from him, or being by some other means wrought on through a secret hand of God, already moulding and preparing him for future employments, he began to grow, though very young yet, into a dislike of Popish superstitions, and to affect the better way. For,

* ["Followed," "ensued."—Ed.]

being by his said uncle, who observed his towardliness, for his further improvement in learning, sent up to London, entered there into St. Antony's school, and boarded with an aunt of his, wife to one Michael Shaller, a verger of Paul's Church, he was after some time by her dismissed again, and thrust out of doors, because he refused to frequent the morning mass with her, albeit by some of the canons earnestly solicited so to do. Upon return to his parents, according to his uncle's advice and direction, finding that he had well profited in learning, he was by them sent to the University of Cambridge, and there placed in Queen's College. But not so well relishing the disposition of some in that house, he removed from thence to Pembroke Hall, where he was pupil to that blessed martyr of God, John Bradford; Dr. Ridley, afterward bishop of London, being then head of the house, by whom also, in regard of his forwardness both in learning and godliness, he was made Scholar of the house.

With his years his worth growing, and notice taken of his good parts, his preferments likewise accordingly came on: for from thence he was chosen to be Fellow of Peter House, Dr. Pearne being then Master there, who very tenderly affected him; and when, out of tenderness of conscience, in Queen Mary's time, upon expectation of some commissioners that were to come down to visit the university and settle Popery there, he had entertained some thoughts of going beyond the seas, the Doctor perceiving it, and withal his resolution in matter of religion, both encouraged and caused him notwithstanding to stay, promising him withal to take such order for him that, keeping himself quiet, he should

remain free from molestation: that which, according to his promise given him, he also faithfully fulfilled.

Having thus, by the favour and connivancy of the Doctor, (God reserving him for further and higher employments,) rid out those stormy and tempestuous times; upon the dispersions of those black clouds that had formerly overspread and eclipsed the good parts of many, by the happy sunshine of that illustrious princess Queen Elizabeth's ascent to the throne of this realm, contrary to that that is wont to befall at the natural sun's rising, this our bright star, among others, and above many others, began now to shine forth and discover its lustre. Notice whereof being taken, as in the university, so at court, he received advancement unto eminent places from either.

For in the university he was called, first, to the Professor's place founded by the Lady Margaret, Countess of Richmond; and in the same he demeaned himself with so great approbation and good liking of the whole university, that not only for his sake they augmented the salary to that Professor's place assigned, but the chief Professor's place becoming shortly after vacant, they conferred that upon him. Wherein, as his other readings were generally both with much company frequented, and with great applause entertained, so especially those his lectures upon the Apocalypse, and upon the Epistle to the Hebrews; which, being also put in writing by him at the request of some great ones, are said to remain yet under hope of seeing sometime further light. During this time he took the degree of Doctor in Divinity; when, being called to answer the Act at

the Commencement in public, he maintained this position, that "the pope is that Antichrist."

From Peter House, upon the departure of Dr. Hutton, he was chosen Master of Pembroke Hall; and the fame of him being now arrived at court, he was sent for up to preach before the queen; who so well liked the method and manner of his teaching, that, alluding to his name, (as her wonted manner was to do in like case, where she liked, and found fit matter for such expressions,) she said he was "a White Gift indeed;" and in testimony of her good opinion and esteem of him, ere he was thoroughly warm in the headship of Pembroke Hall, she removed him to the mastership of Trinity College; adding not long after the deanery of Lincoln thereunto.

At his access to Trinity College, he found divisions in the house, by occasion of some that disliked the solemn rites and government ecclesiastical then settled and exercised in the church; of whom Thomas Cartwright, Professor for the Lady Margaret, was a chief man, with whom he also entered the lists in writing by occasion of his Answer to a work entituled, "An Admonition to the Parliament." But by his wise and discreet carriage the matter was so managed that all things were settled in peace and quietness again.

Ten years he continued governor there, being entrusted with the education of divers of great birth; among whom were the earls of Worcester and Cumberland, the Lord Zouch, the Lord Verulam, and Sir Nicholas Bacon, his elder brother; as also divers were trained up under him that were after advanced to episcopal dignity, among whom was Dr.

Babington, sometime bishop of Worcester, whose works testify his worth. And within those ten years he was twice chosen vice-chancellor of the university. In which time he laboured, with the assistance of the right honourable Sir William Cecil, lord treasurer unto the queen, to have the statutes of the university (being in many things defective) re-collected, reviewed, supplied, and amended; that which, by his travail and credit with her majesty, was accordingly effected.

From thence he was removed to the bishopric of Worcester; having taken his leave of the university and the college by two solemn sermons, both persuading to peace and unity; the one preached in St. Mary's church, the other in the college chapel, on 2 Cor. xiii. 11. The revenues of which bishopric finding much impaired and impeached by some sinister courses, making use therein of his favour and authority with her majesty, though not without expense of some round sums of money, to give satisfaction to some, for the more quiet composition, who had got the same into their hands, he recovered again what had been fraudulently intercepted, and wrongfully detained, to the no small behoof of his successors.

He had not sat there above a year, but he was made vice-president of the Marches of Wales, under the right honourable Sir Henry Sidney, being then at the same time both lord deputy of Ireland, and lord president also of those parts. In which employment he carried himself, as with pains unweariable, so with exceeding great integrity; reforming many abuses and corruptions, that he observed to have crept in and to be exercised either by the officers belonging unto that court, or by some other that were joined in

commission with him ; and with no less moderation of fines and penalties,—that which gained him much love and respect in those parts.

Besides this, while he sat at Worcester, upon complaint made by the queen's majesty of many discords and disorders in the two cathedral churches of Lichfield and Hereford, he was by special commission from her majesty appointed to visit them ; which accordingly he did, reforming them both, and appointing them statutes for the better and more peaceable government of either.

Having spent six years at Worcester, to the great contentment and with the general good affection of all sorts in those parts, he was now advanced to the highest pitch of dignity that our church affordeth, being called to succeed that most reverend father in God, Grindal, in the archbishopric of Canterbury. For the benefit of which seat also, being many ways much wronged, he travelled as much, and with as good success, as for that of Worcester he had before done : for which his successors in either remain beholden to him unto this day. In this height of honour, together with his sovereign's highest favour, he continued during the whole remnant of Queen Elizabeth's reign, and some small while after King James's entrance ; always constantly maintaining the present ecclesiastical government against those that oppugned it ; and yet carrying himself moderately, as toward all in general, so toward those also that therein stood out, and holding a good correspondency with those in foreign parts, as Master Beza among the rest, that followed another course of discipline ; that which appeareth by divers letters that passed to and fro between them.

He had the honour to be chief mourner at the solemn exequies of that heroical princess, Queen Elizabeth, (who used also in familiar manner to salute him by the name of her "black husband,") and of setting the royal crown on the head of that most learned and illustrious prince, King James, her successor, and of Queen Anne, his worthy consort. About seven months after which office performed, returning by barge from the bishop of London's house at Fulham, with whom he had been to consult about ecclesiastical affairs, in a high wind and a sharp day, he took cold on his head: and yet striving to attend his majesty at court on the next day, being the Lord's Day, after his accustomed manner, he was taken there with a dead palsy, whereof he died some few days after.

He was a man of a middle stature, black-haired, of a grave countenance, and brown complexion; small-timbered, but quick, and of indifferent good strength, and well shaped to the proportion of his bulk: of a mild and moderate disposition, of a free mind and bountiful hand towards his household servants, his poor neighbours, but especially towards scholars and strangers; many whereof, resorting hither out of France and Germany, (among whom that famous man Drusius, Renicherus [? Reineccius], and others,) he most courteously entertained and very liberally relieved:—a diligent preacher, as well after his preferments as before, seldom failing any Lord's Day, while he was bishop of Worcester, notwithstanding his important and incessant employments otherwise, but that he preached in some of the parish churches thereabouts; and no less frequently when he was archbishop, visiting the church and

pulpit at Croydon, during the time of his residence there, in the vacations from attendance at court.

He departed this world on the last of February, being Wednesday, in the year of grace 1603, and of his age 73; having been bishop of Worcester six years and five months, and archbishop of Canterbury twenty years and five months; and lieth interred on the south side of the church of Croydon, with a fair monument in memory of him.* His last words to his majesty, who in person visited him the day before he died, when he could hardly be understood, are reported to have been, *Pro ecclesiâ Dei, pro ecclesiâ Dei*: "For the church of God, for the church of God:" thereby intimating his care thereof even to the last.

The principal monuments of his charity are, an hospital builded college-wise at Croydon, for a warden and twenty-eight brothers and sisters; and a free school near unto it, with a convenient house for the schoolmaster, and a standing stipend of twenty pounds by the year. His works in writing published are only these:—

1. His Answer to the Admonition to the Parliament. 2. His Defence of the Answer to the Admonition. 3. A Sermon on John vi. 25-27; preached before Queen Elizabeth on March the 24th, 1574.

You courtly prelates, you that fear
To lose your honours, look ye here:
Make him your president,† and then
You shall have honour, spite of men.
He bred not, but composed, debate;
Nor moved he in the orb of state;

[Recently destroyed by fire.—ED.]

† [In the sense of "precedent," or pattern.—ED.]

By whose example churchmen stood
Less for the style of great than good.
If factions chanced, or difference fell,
He would persuade, and not compel.
To him our phoenix-queen did share
Proud Lambeth's patriarchal chair ;
Where he remain'd, the church's nurse,
Ten years twice told, without a curse.

THE LIFE AND DEATH OF LUCAS TRELCATIUS,

WHO DIED ANNO CHRISTI 1602.

LUKE TRELCATIUS was born at Erinum, *anno Christi* 1542, and brought up by his aunt, who was abbess of a nunnery. His first education was in the school at Douay ; where, being of an acute wit, he profited exceedingly in the knowledge of the human arts. From thence he went to Paris ; and whilst he studied there, he fell into acquaintance with John Mercer, the Hebrew Professor, and Peter Ramus ; and being exceedingly affected with the love of the Reformed religion, he forsook his aunt, and was maintained by the bounty of some merchants of Flanders. From thence he went to Aurelia [Orleans], and from thence to Sancerre, in the twenty-eighth year of his age : and being driven from thence by the tempest of civil wars, he came into England ; and at London he taught a school, by which he maintained himself eight years.

Then was he called by some merchants into Flanders to be their pastor ; but enjoying little peace there,

he went to Brussels, where he continued in the exercise of his ministry six years ; and then meeting with opposition, he went to Antwerp ; and that city being presently after besieged, he was forced to stay there eight months : after which, being sent for to divers places, at length he was by the consent of his brethren in the ministry fixed at Leyden, where he was made pastor of the French church ; which place he supplied faithfully for the space of seventeen years. He had scarce been there two years, when, for his excellent parts and learning, he was chosen Divinity Professor in that university also : and at last, having acquired much honour in both his offices, he died of the plague *anno Christi* 1602, and of his age 60.

Where virtue lives, there need not be
A question of sufficiency.
Trelcatius was a man whose worth
Few men are able to set forth.
They that desire to know him well
Must first know what it is t' excel.

THE LIFE AND DEATH OF THEO- DORUS BEZA.

IN the year of our Lord God 1519, and on the four-and-twentieth day of June, this faithful minister of the church of Christ, Theodorus Beza, came into the world, being born at Vezelia [Vezelay], an ancient town in the kingdom of France. He was descended from Petrus à Beza, being governor of the same town,



THEODORE BEZA.



and Maria Burdoletia; both of them being beautified with a lineal proceeding from a noble and renowned family.

His name [Theodore] imposed on him by his parents imports "the gift of God;" by which act they declared themselves to be virtuous and religious; and let the Lord evermore bless His church with such gifts, with such painful labourers, for the gathering in of His great harvest, to His endless glory, and to the eternal peace of such as seek salvation through Jesus Christ!

This Beza being yet an infant, not fully two years old, was taken by his uncle, Nicholas Beza, being a councillor pertaining to the senate of Paris; where he was carefully and tenderly brought up for the space of three years, being in that time acquainted with the knowledge of the letters.

Being now five years old, he was committed, through the carefulness of his said uncle, unto the tuition of Melchior Wolmarus, a German, who at that time taught the Greek tongue at Aurelia [Orleans]; under whom he continued for the space of seven years; in which time he attained unto great perfection both in the Greek and Latin tongues; and also, which is more commendable, his tender years were seasoned with the true knowledge of Christian piety, being drawn from the pure fountain of the word of God, by the same man.

His master upon some occasions leaving France, and returning into Germany, Beza, not without the advice of his friends, went unto Orleans, fully intending and resolving with himself to apply his mind unto the study of the civil law; wherein, at the age of twenty years, he was advanced to be licentiate.

Not long after, leaving Orleans, he took his journey unto Paris, to visit those friends and acquaintance which he had there living, by whom he was entertained with great joy, and received with much gladness and friendly courtesy; but more especially by his other uncle, Abbot *Frigidimontan* [of Froidmont]; who, to testify his affection how greatly he loved him, designed and appointed him to be his next successor in the government of that abbey, whose revenues were yearly valued at five thousand French crowns; annexing also unto this the profits of two other places, amounting yearly unto seven hundred crowns; intending also to confer other preferments upon him.

Beza being as it were in an earthly paradise, and abounding with those things which might seem necessary for the prosecution of vice, wherewith indeed he was for a time detained, but not captivated:—as who is he that liveth and sinneth not; nay, and falleth not sometimes into grievous sins?—for the Lord had prepared him for better things, and, opening his eyes, gave him to understand that these were but so many snares laid to entangle him, and to draw him into everlasting ruin and perdition. Wherefore he fully resolved to forsake them all, and to adhere and stick fast unto that truth whose sweetness he had tasted in his youth; which that he might the better perform, he was fully determined to undergo any labour, and to remove any obstacle; and for that cause he vowed a vow that he would never embrace nor countenance the errors of the church of Rome.

And, purposing a constancy in his intended course, and that he might be the better fitted thereunto, he resolved to free himself from that affection which

useth to be predominate in his youth; and for that cause he betrothed himself unto a virtuous woman, acquainting only two of his intimate friends with the same action, and that for two causes: first, that he might give no occasion of offence unto others: secondly, because that money which he received for the discharging of his offices could not handsomely be avoided. Which within short time after was by him performed; for his propounded honour and preferment was stiffly rejected, not without the great admiration and sharp reprehension of many of his friends, who therefore styled him, after a scornful manner, *philosophum novum*, "the new philosopher."

These checks and reprehensions of his friends being seconded with the considerations of the great riches wherewith he was endued, and these two being strengthened with the temptation of the devil, yielded many doubts and oppositions unto Beza, notwithstanding his former resolutions; sometimes intending to embrace God and His truth, sometimes casting an eye of love on his present preferments. Being taken up with this various disposition, it pleased the Lord to settle his inconstant mind by afflicting him with sickness, which indeed was the cause of his spiritual welfare and health; for he well perceiving that it was the powerful hand of the Lord almighty, against which there was no contending, after the suffering of many torments, both inward and outward, he fell into a detestation and loathing hatred of his own backwardness; and, turning himself unto the Lord with tears, he renewed that vow which he had formerly made concerning the embracing of the true worship of God, promising unfeignedly

that he would never start from it, but consecrate himself wholly unto Him, and unto the furtherance of His glory, if it would please Him to restore him to his former health. During the time of this sickness he was often heard to utter those words of David in his Psalm cxlii. 7, *Educ de carcere animam meam, ut celebrem nomen Tuum*: "Bring my soul out of prison, O Lord, that I may praise Thy name." And indeed the Lord, which cannot withstand the prayers of the faithful, condescended unto him, and he obtained his desire of the Lord.

And being recovered, he forthwith forsook country, parents, and friends, to follow Christ. He forsook all his preferments, preferring the glory of God and the hope of His kingdom before all the transitory glory of the world: which action of his is very remarkable, if we consider but the circumstance of time; which was presently upon his recovery, being fearful that his remaining there should be offensive unto God, or that his familiarity with his friends might draw him into the like inconveniences, who without doubt would labour with might and main to reduce him to his former profession. Wherefore, taking the woman unto whom he was betrothed with him, they went unto Geneva in the year of grace 1548, where openly in the church, after a solemn manner, he was married unto her, and there he remained for a season. Where he intended to make profession of the art of printing; but the Lord, who knew well that he would be otherwise more advantageous unto His church, hindered this proceeding, by calling him to Lausanne, an academy pertaining to the lords of Berne, where he publicly professed the Greek tongue; which Beza himself acknowledged in his "Confession of Christian

Religion," dedicated by him unto his master, Wolmarus.

At that time in Lausanne were famous for learning and piety, Petrus Viretus, pastor of the church; Johannes Ribbitus, Professor of Divinity; Johannes Raimundus Merlinus, Professor of the Hebrew tongue; with many other excellently well gifted; all of which seemed as it were to be ravished with the society of this worthy member of Christ.

During his lectureship at Lausanne, a great company of godly-minded persons, thirsting after Christ and His truth, resorted unto the same place. Here Beza perceiving a good occasion offered unto him by God, not only for his own satisfaction concerning teaching, but also for the satisfaction of the desire of these people, concerning their instruction in the word of truth; he began publicly and in the French tongue to expound the Epistle of St. Paul to the Romans, and both the Epistles of St. Peter; opening unto them the great mysteries of godliness, and informing their judgments with such doctrines, whereby the scales of ignorance being rubbed away, the truth did manifestly appear unto them; whereby, without doubt, many were drawn nearer and nearer unto Christ.

Amongst these his employments in this place, whensoever any leisure was given unto him, he would spend that time with Master Calvin at Geneva; from whom he received great benefit, both for God's glory and the edification of the church; and by his persuasion he was induced to finish that excellent and divine Commentary on the Psalms, first begun by Marotus, which was also printed and published by authority in France, 1561.

About this time there happened a persecution in

Paris, wherein many Christians suffered, some death, some imprisonment: whereupon Farellus, Beza, and Calvin were chosen ambassadors unto the Protestant princes of Germany, to entreat them that they would be pleased to intercede for them unto Henry II., then king of France, that they might be more kindly dealt withal. But little or no peace came unto the church in respect of this act, because of the implacable hatred which great men attending the person of the king did bear unto the truth of Christ.

Yet in this journey it was Beza's good hap to have a sight of that godly and learned Melancthon; who, as they [were] exceeding joyful of the presence of each other; so they were also exceeding sorrowful for the present afflicted and distressed state of the church.

Beza having now remained ten years in Lausanne, he left it, and not without the good leave and love of the senate of Berne, and came to Geneva; where, teaching a public school, he expounded the Orations of Demosthenes, together with some books of Aristotle, and had daily and familiar conference with Calvin touching things pertaining unto doctrine and ecclesiastical discipline; where in short time he was appointed to succeed Claudius Pontanus, a faithful minister in the church of Geneva, for the discharging of a ministerial function, and also to join with Calvin in the reading of the divinity lecture; where he was also again advanced to be head master of a free school, which was set up by the persuasion of Calvin, for the future benefit of the same city.

Notice being taken in France of his Confession of the Christian Faith, which without question wrought deep impression in the hearts of many; he was en-

treated by letters sent from some peers of France, that he would be pleased to visit Anthony, king of Navarre, then residing in Aquitaine, and to confer with him concerning matters of importance, but especially concerning such things which might be of force to beget true knowledge in the grounds of Christian religion; for there was some hopes that if he could be brought thereunto, the church of God would not be so cruelly and inhumanly dealt withal within the kingdom of France. Which enterprise, God giving a blessing thereunto, wanted not its fortunate and happy success, though not in the days of Anthony, yet in the days of Charles IX.; for he not only entered into a consideration of the truth of the doctrine of the church of Rome, but also into the truth of the doctrine of the Reformed church, and with many of his nobles adhered unto the same; and forthwith sent both ambassadors and letters to the senate of Geneva, to entreat the presence of reverend Beza, concerning the deciding of those controversies which were at that time on foot betwixt the Papists and the Reformed churches. This request was with great joy condescended [consented] unto by the senate of Geneva, who sent Beza, with many prayers for the advancement of God's glory. Peter Martyr was also called from Tigurum [Zurich] by the mother queen, who with all speed came to Paris.

Great was the conflict which Beza had at that time, in the presence of the king, with Cardinal Lotharingus, concerning the real presence; wherein he confuted the erroneous opinion of the cardinal; affirming that the visible signs were touched with the hands, eaten and drunken with the mouth; but that the thing signified (*viz.*, the body and blood

of Christ) was offered and received by faith. Which judgment of his the cardinal approved of at the last, as he himself testified unto the queen, and was also embraced by herself.

The conference being ended with happy success to the glory of God, and furtherance of His truth, Martyr returned to Tigurum [Zurich]; and Beza intended to go unto Geneva, but he was hindered by the authority of the queen, who plainly told him, that, seeing he was a Frenchman, he might be the author of much good unto his own nation.

Beza, being thus detained contrary to his expectation, spent not the time unprofitably, but betook himself unto the preaching of the word, sometimes in the palace of the king of Navarre, sometimes in the house of the Prince Condæus [of Condé], and sometimes in the suburbs of the city of Paris: for then it was by public proclamation decreed, that the use of the Reformed religion should be tolerated in the suburbs without any molestation; but they enjoyed not that benefit long, by reason of a conspiracy performed by Guisius [Guise], and other wicked persons, for the utter extinguishing of the truth; who urging the king with the example of Balduinus, that religion was but a thing indifferent, and that he might condemn and renounce the day after that which he approved and allowed the day before, they received this answer from him,—that he would never put his foot so far into the sea but that he would be able to pluck it back again when he listed; and so he departed, and forsook the truth of Christ, and never after sent for Beza to have any conference with him.

Whereupon a hot persecution entered into the bowels of France against the Protestants, forty-five

of them being put to the sword in the same place where they were gathered together to hear the word of God preached. Whereupon Beza was sent to complain unto the king of their inhuman cruelty, but found no redress; whereupon preparation was made to defend themselves by force of arms. The Prince Condæus [of Condé] desired Beza to remain with him in so dangerous and necessary a season; who, although it grieved him greatly to be absent from his flock at Geneva, yet he consents unto the request of this religious prince, and remained with him, preaching and exhorting Christians privately to a patient waiting of the Lord's leisure.

The Protestants betook themselves unto Orleans; to which place the enemies marching, in the fields thereof was fought a terrible battle, wherein Condæus was taken prisoner, and the Protestants lost the day; who, notwithstanding this sorrowful accident, were much comforted by those divine letters which were sent unto them by Beza, and they still remained firm in that doctrine which they had received.

Not long after, a peace being concluded, and the prisoners restored to their former liberty, Beza obtained leave of the same prince to return unto Geneva, after he had spent two-and-twenty months with great labour and manifest dangers of his life.

Coming to Geneva, not without the great joy of the inhabitants, he went forward in his ordinary course of teaching both in the church and school; continued with Master Calvin in reading the divinity lecture until his death; then he performed it only himself, appointing Colladonus, Danæus, and Fayus, to be the humanity lecturers in the same city.

And in this godly course he laboriously continued, until the time that he was called unto Rupellæ [Rochelle], by the general entreaty and request of the French churches, and earnest desire of the queen of Navarre, and of other peers of France; where the Confession of the Faith of the French churches was repeated and confirmed, and strengthened with the approbation of the queen of Navarre and the Prince Condæus. And so he returned to Geneva again, and indefatigably continued his constant course of teaching; and then he corrected his Annotations on the New Testament.

From thence he was called again to Berne for the confutation of the error of Alberius concerning justification; who taught that our righteousness before God was a mere passive quality inherent in ourselves; which opinion, with other errors of his, hindering the growth of the truth of Christ, were there condemned, and the reading of his books forbidden by the senate of Berne. Which being ended, he returned unto Geneva again; and having notice of the great troubles to ensue, not only in France in general, but also in Geneva itself in particular, he caused public prayers to be sent up unto God twice every week extraordinary for the turning away of His wrath, and for the peace and flourishing state of the church: and so he continued preaching and praying for the advancement of the Gospel of Christ, until such time as age made him unfit for the performance of these duties.

Yet here by the way we may observe the great malice of the Romish Jesuits, who, before the payment of his debt to nature, scandalized him with a defection to the doctrine of the church of Rome; not

much unlike that which was of late cast on that reverend bishop of London. But this impudent untruth was refuted by the pastors of Geneva, who by their writings, and subscriptions of their names, both in Latin and French, testified the contrary unto the world; many of them being present at his death; who, on the thirteenth of October, in the year of our Lord 1605, being the Lord's Day, rising early and calling his family to prayers; which done, he walked up and down some few paces, and, receiving some small quantity of wine, repaired to his bed again, demanding whether all things were quiet in the city; and when answer was made they were, he forthwith gave up his soul into the hands of almighty God, with all alacrity and cheerfulness, after that he had lived in this vale of misery eighty-six years and three months and nineteen days, and after that he had painfully discharged a pastoral office the space of six-and-forty years.

He was of stature somewhat tall, but corpulent or big-boned; in his age he had a long thick beard as white as snow; he had a grave senator's countenance, broad-faced, but not fat; and in general by his comely person, sweet affability and gravity, he would have extorted reverence from those that least loved him.

His great diligence and laborious travail for the advancing of Christ's kingdom, and for the suppressing and beating down of sin, are made manifest by the learned works which he hath left behind him, as so many witnesses, to eternity. Take them after this order:—

1. Poems, printed by Henry Stephan.
2. Psalms,

printed with Buchanan's. 3. School Notes on the Greek Alphabet. 4. Abraham's Sacrifice.

IN THEOLOGY.

1. New Translation of the New Testament, with Annotations. 2. Confession of Christian Faith. 3. Of punishing Heretics. 4. The Sum of Christianity. 5. The Doctrine of the Sacrament. 6. The Defence of the Church of Geneva. 7. An Answer against Nestorius and Eutyches' Sect. 8. Of the hypostatical Union. 9. Theses of the Trinity of Persons and Unity of Essence. 10. An Answer to the Reproaches of Francis Baldwin. 11. A Treatise of Polygamy. 12. Calvin's Life. 13. Psalms of David, and five books of the other Prophets, with Latin Paraphrases. 14. French Psalms. 15. Comments out of St. Paul's Epistles. 16. To the Romans. 17. Galatians. 18. Philippians. 19. Colossians. 20. *Icones* of many learned Men, especially Protestants. 21. Pictures and Emblems. 22. Moral, Ceremonial, Judicial Law of Moses. 23. A Preface to Osiander. 24. Of the Pestilence. 25. Solomon's Song in Latin Verse. 26. Homilies on Christ's Resurrection. 27. Of the Pronunciation of the French Tongue. 28. An Answer to Jodoc Harch, Of the Lord's Supper. 29. Questions and Answers on the Sacrament.

*Si qua fides famæ, proles mihi defuit omnis :
At variâ et ver prole beatus ego.
Me populi, et mystæ, et reges dixere parentem :
Multa virûm genui millia, Christe, Tibi.*

"If fame may be believed, I am he
To whom an infant can no relate be ;





JOHN REYNOLDS.



Yet blest with issue by a higher fate,
And that both many and legitimate.
Not only people, with their priests together,
But also kings, vouchsafe to call me father.
Thousands of souls, O Christ, have been by me
Begotten through Thy holy word to Thee."

Who knows not learned Beza? what dull ear
Hath not large volumes of his history there?
Or what ill-furnish'd gallery cannot show
His reverend picture, marshall'd in the row
Of rare and modern worthies, to advance
The glory of his pen-renowned France?
From whose more painful and illustrious quill
Such quintessence of sweetness did distil;
Which, like the dropping Hermon's yearly dew,
Refresh'd fair Zion's plants, and did renew
Their drooping spirits, wasted heretofore,
And blasted with the breath of Babel's whore:
To whose blest name let every heart that did
E'er prize true virtue, turn a pyramid.

THE LIFE AND DEATH OF JOHN REINOLDS.

THIS singular man of infinite reading, this treasury of all learning, both Divine and human, (*summus ille vir immensæ lectionis, doctrinæ et omne genus eruditionis gazophylacium,*) Dr. John Reinolds, was

born in the same county of Devon, and bred up in the same college of Corpus Christi in Oxford, with Jewel, his ancient, and R. Hooker, his contemporary. And what Tully spake of Pompey's noble exploits in war, that they could not be matched by the valiant acts of all the Roman commanders in one year, nor in all years by the prowess of one commander; so it may truly be said of these three, that they cannot be paralleled by the students of all counties, brought up in one college, nor the students of all colleges born in one county. The two former mainly opposed the enemies of the doctrine—the third, of the discipline—of the church of England, with like happy success; and they were all three in several kinds very eminent, if not equal; and as Jewel's fame first grew from the rhetoric lecture, which he read with singular applause, and Hooker's from the logic, so Reinolds' from the Greek, in the same house. The author that he read was Aristotle, whose three incomparable books of Rhetoric he illustrated with so exquisite a commentary, so richly fraught with all polite literature, that as well in the commentary as in the text a man may find that *aureum flumen rerum et verborum*, that "golden torrent" the prince of orators telleth us of.

It was his manner every term to begin his lectures with an exhortatory oration to his auditors. Of these his elegant parænetics, two were published in print by himself; the other were since his death put forth by Henry Jackson, Fellow of the same college. Of these later an intelligent reader will give a like censure to that of the orator: *Sunt tanquam Phidiæ Minerva, sed tamen ex eodem officinâ*; they are not like the other two his master-pieces, yet any man

may perceive they were drawn with the same pencil. Whilst he continued this lecture, it was his hap, as it had been of Politian and Erasmus before him, to tread upon a nest of hornets, a sort of wrangling sophisters bred of the excrements of the Dunstical commenters upon Aristotle, feed advocates to plead for all his philosophical errors, and sworn enemies to all polite learning. These he so strongly confuted in his lectures, and facetiously derided in his orations, that any ingenuous man that peruseth them, be he a *Crassus Agelastus*, will be in like manner affected as Erasmus was when he read the book entituled *Epistolæ obscurorum Virorum*; at which he fell into such a laughter that he much hurt his spleen and endangered his health.

All this while this our John Reinolds was well affected to the Romish religion, and his brother William Reinolds earnest for Reformation; which difference in judgment proved a fireball of contention between them, and engaged them in a strange duel, much like to that of Eteocles and Polynices, wherein both conquered one the other, yet neither enjoyed the victory, nor kept his prisoner; for John Reinolds, who before was a Papist, by these bickerings became a zealous Protestant, and William Reinolds, who before had been a zealous Protestant, became a Jesuited Papist, and wrote most pestilent books against the church and state. And as, after the death of Eteocles and Polynices, when their corpses were burnt, the flames are said to have parted; so the contention of these brethren expired not with their death; for the writings which they have left behind them, inflamed with contrary fires of zeal, hold the quarrel on foot to this day. Of these *bella plusquam civilia*, among

brethren, W. A., a learned divine, thus elegantly discourseth in English and Latin verses :—

*Bella inter geminos plusquam civilia fratres
 Traxerat ambiguas religionis apex :
 Ille reformandæ fidei pro partibus instat :
 Ille reformandam denegat esse fidem.
 Propositis causæ rationibus inter utrumque,
 Concurrere pares et cecidere pares.
 Quod fuit in votis, fratrem capit alter utrumque ;
 Quod fuit in fatis, perdit uterque fidem.
 Captivi gemini sine captivante fuerunt,
 Et victor victi transfuga castra petit.
 Quod genus hoc pugnæ est ? ubi victus gaudet uterque,
 Et simul alteruter se superâsse dolet.*

ENGLISHED BY THE AUTHOR.

“ Between two brethren civil war, and worse,
 The nice point of religion long did nurse :
 For reformation of the faith he plies ;
 That faith should be reformed, this denies.
 The reasons of each cause apart propounded,
 Both met alike, both fell alike confounded.
 As heart would wish, each one his brother takes ;
 As fate would have, each one his faith forsakes.
 Without captiver both are captive led,
 And to the vanquish’d camp the victor fled.
 What war is this, when conquer’d both are glad,
 And either to have conquer’d other sad ? ”

John Reinolds might truly have said to his brother, as Cæcilius sometimes spake to Octavius, in that most exquisite Dialogue of Minutius Felix : *Utrique vicimus, tu victor mei, et ego triumphator erroris* : “ Thou

hast conquered me, and I triumph over my former errors." But William Reinolds might on the contrary side have said, "We are both losers; for thou hast lost me thy brother, and I have lost my mother the church of England, and the true religion." As soon as our John Reinolds, according to the manner of massy bodies, after some quavering was fixed unmovably upon the grounds of the Protestant religion the statutes of the college called upon him to enter into holy orders; after which he wholly addicted himself to the study of the Holy Scriptures, and became an excellent textuary, and very often exercised his sweet gift in preaching, a taste whereof we have in his Lectures upon Obadiah, published after his death by Master Hinde. When the time drew near that by the founder's statutes he was upon necessity to take his degree in divinity, he was chosen out by the university to answer the Doctors in the Act, July the 13th, 1579; and the same year, November the third, he answered for his degree in the divinity schools. The theses maintained by him in the Act, were these:—

1. The Holy Scripture teacheth the church all things necessary to salvation.
2. The church militant upon earth is subject to error both in faith and manners.
3. The authority of the Scriptures is greater than that of the church.

The theses propounded by him in the divinity school, November the third, were these:—

1. The holy catholic church, which we believe, is the whole number of God's elect.
2. The Roman church is neither the catholic church, nor a sound member thereof.

3. The Reformed churches in England, Scotland, France, Germany, and other kingdoms and commonwealths, have lawfully severed themselves from the church of Rome.

The handling of these questions gave so good contentment to the whole university, that his "suppositions," as they call them, that is, the speeches he made in the explication and confirmation of these positions, were extorted from him to the press; by the printing whereof, when he understood how he had nettled all the Romanists, who in divers virulent pamphlets disparaged them, and threatened by a speedy refutation to eclipse the fame thereof; he, the better to arm himself against these Romish locusts, with indefatigable pains in a short space read all the Greek and Latin fathers, and perused all ancient records of the church, that he could come by; and grew so perfect in them that, as Livy conceiveth that if Alexander had turned his progress westward towards Italy, as he did eastwards towards the territories of the Persian empire, the noble commander of the Romans, Papirius, surnamed *Cursor*, or "the Racer," would have matched him, if not outstripped him; so, if Reinolds' own inclination or authority had put upon him the task of examining Cæsar Baronius's Annals, he would not only every way have matched that so much admired cardinal, but in such sort have detected his Romish friends in postures and forgeries, that any man whose eyes were not darkened with mist of prejudicate affection should have clearly seen that the doctrine of the Reformed churches hath as great a share in true antiquity as in ancient truth.

But Reinolds was drawn into the lists with an-

other, one John Hart, who took the *heart* and boldness to challenge the learnedest of both universities to try the doctrine of our church by the touchstone of Scripture and faith, &c. To encounter him, Master Reinolds is sent for by a great councillor of estate, and many combats (*linguâ et calamo*) he had with this antagonist; in all which Master Hart gave ground, and in the end quite quitted the field, as appeareth by a letter written with his own hand, which I have seen, sent from the Tower of London. In which letter, prefixed to the Conference, he hath words to this effect: "I acknowledge that the Narration of the Conference set forth between Master Reinolds and me is true: and whereas he somewhere affirmeth, namely, chap. vii., sect. 7, that I should grant that it is not lawful for the pope to depose princes; it is true, I said as much, and am still of this judgment, that howsoever the spiritual power be more excellent and noble than the temporal, yet they both are from God, and neither dependeth of the other. Whence I infer this undoubted conclusion, that their opinion who make the pope a temporal lord over kings and princes, hath no ground at all, nor so much as probability nor show of reason."

This Conference, confirmed by the subscription of both parties, was shortly after printed by authority; and it gave such satisfaction to all indifferent readers that thereby the fame of Master Reinolds was cried up as well at the court as the university; and it pleased Queen Elizabeth, after he had taken his degree of Doctor, to appoint him to read an extraordinary divinity lecture in Oxford; in which he grappled with a more renowned champion of the Roman church than John Hart, namely, Father

Robert Bellarmine; for his subtile head, afterwards graced with a cardinal's cap. This Jesuit was then reader to the English seminary in Rome; whose dictates, (wonderfully favoured,) no sooner taken in writing by his auditors, but, by some of Secretary Walsingham's intelligencers residing at Rome, they were sent by post in packets to the court, and from thence speeded to Dr. Reinolds, who, acquainting his auditory with the very days in every month and week, in which Father Robert handled such a point, addressed himself immediately to make a punctual answer thereunto; insomuch that what St. Bernard speaketh to another purpose, may be truly affirmed of Cardinal Bellarmine's books of controversies, that they were *prius damnati quàm nati*, "branded before they were printed."

Never were any lectures in our memory so frequented as these in that university; nor any in Cambridge, save those of Dr. Whitaker, the great light of the other university, as Reinolds was of this. On these golden tapers were the eyes of all that loved the truth fixed; and the queen, hearing of the good service they did to the church, preferred them both, the one to a headship in Cambridge, the other to a dignity in the church, the deanery of Lincoln. Into which after Dr. Reinolds was invested, and settled the affairs of the church there, out of an exceeding delight he took in an academical life, he returned back to Oxford, and there lived some few years in Queen's College; which place he made choice of for the infinite amity betwixt him and Dr. Robinson, bishop of Carlisle. In which time, besides many other, he began a noble work of very great importance, *De Romanæ Ecclesiæ Idololatriâ*. This most

learned and elaborate piece consisted of eight books; whereof two he put forth in the year 1596, and dedicated them to the earl of Essex.

Of his life and manner of conversation whilst he abode in Queen's College, let Dr. Crakanthorpe, then a student in that college, speak out of his own knowledge: "When we were young students in Queen's College, Dr. Reinolds conversed with us so familiarly and so profitably, that whatsoever, how often soever, how much soever any man desired to learn from him in any kind of knowledge, we daily drew it from his mouth, as an ever-springing and never-failing well. For he had turned over (as I conceive) all writers, profane, ecclesiastical, and Divine; all the councils, fathers, and histories of the church: he was most excellent in all tongues which might be any way of use, or serve for ornament to a divine: he was of a sharp and nimble wit, of a grave and mature judgment, of indefatigable industry, exceeding therein Origen, surnamed *Adamanteus*: he was so well seen in all arts and sciences as if he had spent his whole time in each of them: moreover, for his virtue, probity, integrity, and, which is above all, piety and sanctity of life, he was so eminent and conspicuous that, as Nazianzen speaketh of Athanasius, it might be said of him, To name Reinolds is to commend virtue itself. In a word, so modest, courteous, affable, and sweet was his carriage, that though he were to be ranked above the highest, yet he made himself equal in a manner with the lowest."

In this Naioth he conversed after this manner with the prophets and prophets' children, till the fiftieth year of his age, when by the means of Arch-

bishop Whitgift and the earl of Essex, he procured an exchange with Dr. Cole, more for his convenience than his profit. The deanery of Lincoln was conferred upon Dr. Cole, and Dr. Reinolds was chosen president of Corpus Christi College; in which eminent place of preferment in the university, though he continued not above eight years, yet, according to the distinction of Seneca between *vixit* and *fuit*, *Non ille diu fuit, sed diu vixit*, we may truly say, that though "he abode not there long," yet "he lived there long;" *diu præsedit, licet non diu sedit*, "he ruled there long, though he sate but a short time;" he did more good to that society in eight years than any of his predecessors in the like time trebled.

For he brought the college much beforehand, which before, through the covetousness of the governors or negligence of inferior officers, was very much impoverished. He procured an Act of Parliament for assuring some lands to it. He caused divers ambiguous statutes to be expounded by the visitor, Dr. Bilson, bishop of Winton [Winchester], and all the statutes to be more duly observed than ever they had been before. He repaired and exceedingly beautified the chapel, library, and hall; he much improved the scholars', chaplains', and clerks' places. To the Fellowships he added nothing, partly because he found their maintenance very competent, but especially because he conceived that the more he should increase their maintenance, the more he should take off their edge from seeking preferments abroad, and taking on them the cure of souls, and furnishing the church with able and learned pastors; which he knew to be the chief end for which most, if not all, the colleges in the university were built;

which, as it appeareth by the founder's statutes, ought to be as nursers for choice plants, to be set and nourished there for a while, and after to be transplanted into the Spouse's garden, and not to wither in these beds. It was said of Sparta that it was the best place in the world for men to grow old in, because old age there was most respected and honoured : but the contrary may be said of Scholars' and Fellows' places in the university ; for the less time they stay there, after they are ripe for preferment, the better they deserve of the church and commonwealth.

*Carpite florem,
Qui, nisi carptus erit, turpiter ipse cadit.*

During his government in Corpus Christi College, though he were encumbered with multiplicity of other business, and, which was worse, often visited with an ill guest, the gout, which not only keeps possession against the owner's will, but imprisons his landlord, and claps such bolts upon his feet that he cannot stir ; yet being moved thereunto by Archbishop Whitgift, (*Impurum et impium Sanderi De Schismate Anglicano volumen ut refutarem rogasti,*) he began the refutation of Sanders's impure and impious book *De Schismate Anglicano*, and proceeded so far therein that he cleared all matters of faith : but, wanting some records to clear divers matters of fact objected in that scandalous libel, he was forced to make a pause ; and in the mean time he framed an Apology of his Theses, and unanswerably vindicated them against the Roman Elymases, Stapleton, Martin, Bellarmine, Baronius, and Justius Calvinus Vetra Castrencus. And lying in London to oversee

the press and correct the proofs, as he walked in Finsbury fields, in the year of our Lord 1602, an arrow, whether shot purposely by some Jesuited Papist, or at random, I know not, fell upon his breast, but entered not his body, not so much by reason of the weak fence of his gown held up before him in folds, as the strong "buckler of faith," which whosoever hath on him, need not fear any "terror by night, nor the arrow that flieth by day." (Psalm xci. 5.)

Howbeit, though he then shunned the danger of this flight-shaft, yet he escaped not other arrows mentioned by the Psalmist, even bitter words. These sharp arrows, headed with malice and pointed with envy, were daily shot at him, not only by foreign enemies abroad, as, namely, Weston and Spalatensis after his revolt, (*dictione Sarmata, studio vanissimus, sectâ fanaticus,*) but by ill willers at home, whose loose life kept no good quarter with his strict government; who, as he was a most exact observer of the statutes himself, so he was a most severe censurer of the contemners and wilful breakers thereof; and though he were of a tender and compassionate disposition, yet, like a wise chirurgeon [surgeon], when he saw plaisters and poultices would do no good, and the flesh begin to gangrene, he cut off by expulsion two rotten members of that society.

*Cuncta prius tentanda, sed immedicabile vulnus
Ense recidendum est, ne pars sincera trahatur.*

The one of them was a chaplain of the house; *homo nullarum artium, nullarum partium*; a worthless man, who to his other impardonable crimes added a dull but most malicious libel against the

president himself; and therefore deserved not only to be banished the college, but exiled also out of all memory. The other was a Bachelor of Art, as I take it, *intra biennium probationis*; a man of otherwise commendable parts; but of whom it might be truly said, as it was of Galba, *Ingenium Galbæ malè habitat*. This delinquent, who by often reiteration of the like offences had incurred the censure of expulsion, which the president and seven seniors were bound by oath to execute upon him, craved leave of the president to make his farewell oration. His theme was, *Medicum severum intemporaneus æger facit*: that is, "A wayward patient maketh a froward physician." In that speech of his he took occasion to justify the president and Fellows proceeding against him, and deplored his incorrigible enormities with tears: but then it was too late.

*Nullis ille movetur
Fletibus, aut voces ullas tractabilis audit.*

I confess Seneca's observation is true, *Qui vult amari languidâ regnet manu*: "A governor that will be loved and generally spoken well of, must hold an easy rein;" but where mettle colts or restv iade are to be broken, he that holdeth not a strait rein, and maketh not use of a strong curb, may be cast out of the saddle, as Dr. Reinolds's immediate predecessor had like to have been; whose pruning knife, though it were keen and sharp, yet was so discreetly used by him that the choice plants in that nursery never thrived better than in his time.

About this time Queen Elizabeth exchanged her mortal crown with an immortal, and King James succeeded her, and swayed the sceptre of this king-

dom; who, in the beginning of his reign, desirous to settle peace in the church, commanded many learned men to meet at Hampton Court, to compose some differences about the external discipline of the church. In that conference, what part by royal command was put upon Dr. Reinolds, and how he acted it, (with profession and promise of all conformity,) appears by the Acts thereof set forth by Bishop Barlow. After this conference, it pleased his majesty to set some learned men on work to translate the Bible into the English tongue. Among others Dr. Reinolds was thought upon; to whom, for his great skill in the original languages, Dr. Smith, afterward bishop of Gloucester, Dr. Harding, president of Magdalen's, Dr. Kilbye, rector of Lincoln College, Dr. Brett, and others, employed in that work by his majesty, had recourse once a week, and in his lodgings perfected their notes. And though in the midst of this work the gout first took him, and after a consumption, of which he died; yet, in a great part of his sickness, the meeting [was] held at his lodging, and he, lying on his pallet, assisted them, and, in a manner, in the very translation of the Book of Life was *translated* to a better life.

All the time of his sickness, save when he conferred with the translators, was spent in prayer, and hearing partly treatises of devotion, and partly books of controversy, read unto him. This course held till Ascension Day, when, his sickness growing sore upon him, he fell in a trance; of which when he was recovered, he spake comfortably to us all there present, saying, that he well hoped that he should have ascended that very day of our Lord's ascension. "But now," saith he, "I shall stay a little longer

with you; in which time I entreat you to read nothing to me but such chapters of Holy Scripture as I shall appoint." Among others designed by him, when we read the first chapter of St. Paul to the Philippians, and stayed a little upon those words, "God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment: that you may approve things that are excellent; that you may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." And proceeding afterwards in that chapter to the twentieth verse: "As always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait between two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." And as we were going further and reading the five-and-twentieth verse, "Having this confidence, I know that I shall abide and continue with you," he bade us there stop and make an end; intimating thereby that unto us which after a few days fell out to our great grief, that he was not to "continue with" us.*

By this time the university being full of the news of his end approaching, the noblemen's sons then residing in the university, and the heads of divers colleges, together with the King's Professor, Dr.

* [Dr. Featley was the writer of this Life.—Ed.]

Holland, came to visit him; who prayed with him and for him; for whose love Dr. Reinolds thanked him. The day before he died, when the vice-chancellor, Dr. Airay, and Master Boulton, of Brazennose, Master Wilkinson, of Wadsworth[?], Master Lindle, vice-president of the college, and myself, came to take our last leave of him, at the motion of Master Boulton Dr. Airay acquainted Dr. Reinolds what scandalous reports the Papists had cast out concerning the nature of his disease, and how they were confuted by Dr. Cheynell his physician, and Master White his apothecary; and added withal that it was likely they might spread such a bruit of him as they had of Beza, that he recanted upon his death-bed; and therefore that it was earnestly desired by many of his dear friends in the university, that he would give some testimony of his constancy in the truth before his departure: at this he shook his head, and seemed much to be grieved, because his speech was taken from him; which the vice-chancellor perceiving, with tears in his eyes, besought him that he would give him leave to set down a form in writing, to which, if he liked it, God might enable him to set his hand, and thereby give satisfaction to all his friends: which Dr. Reinolds expressing by sighs that he approved of the vice-chancellor's advising, with the rest of us there present, wrote a few lines to this effect: "These are to testify to all the world, that I die in the profession of that faith which I have taught all my life, both in my preaching and in my writings, with an assured hope of my salvation, only by the merits of Christ my Saviour." This form being twice read unto him, he seriously pondered every word, and after clapped his hand upon his nose,

whereby his servant, John Duhurst, who attended him in his sickness, told us that he desired a pair of spectacles; which after they were reached unto him, and he had put them on, he took the pen out of Dr. Airay's hand, and subscribed his name not only in legible, but in very fair characters: at which we all admired the more, because he had divers times that morning essayed to write, but could not through extreme weakness write one word or syllable in a legible hand. Whether the earnest intention of his mind at this time strengthened his hand, or God extraordinarily assisted him, I leave it to the judgment of all that are truly religious, and take such things to heart.

The morrow after, death seizing upon all parts of his body, he expressed by signs that he would have the passing bell toll for him. And as his friends running in compassed his bed all about, and every one cast in his shot, which was some choice and comfortable text of Holy Scripture; he lifting up one of his hands, (which presently fell down, and stirred no more,) and after this lifting up his eyes to heaven, and fixing them there immovable, without any trouble or sign of pain, without so much as any sigh or groan, he breathed out his soul into the hands of his Redeemer, the Thursday after Ascension Day, between eleven and twelve of the clock the twenty-first of May, 1607.

On Monday following he was honourably interred; the vice-chancellor in close mourning, the noblemen's sons, heads of colleges and halls, with all their companies, in academical habits, and the mayor and aldermen, in their scarlet gowns, attending the funeral. The corpse, brought out of Corpus Christi

College, was first carried to St. Mary's, where a funeral sermon was made by Dr. Airay, then vice-chancellor. After the sermon ended, the body being removed to the chancel, Mr. Isaac Wake, then the university orator, after lord ambassador in Venice and France successively, honoured the dead with a short but elegant panegyric, which follows after this. The body was carried back to the college, and there a second funeral oration appointed to be made in the chapel near his grave; but the chapel being not capable of the fourth part of the funeral troop, a desk was set up and covered with mourning in the quadrangle; and there a brief history of his life, with the manner of his death, set forth by Daniel Featley, then Fellow and Dean of Arts in that college. After his burial, a monument and statue in the chapel was erected for him by Dr. Spencer, his successor, with an inscription in golden letters as followeth:—

VIRTUTI SACRUM.

JO. REINOLDO, S. THEOL. D., ERUDITIONE, PIETATE, INTEGRITATE INCOMPARABILI, HUIUS COLL. PRÆS., QUI OBIIT MAII 21, ANNO 1607, ÆTAT. SUE 58, JO. SPENCER, AUDITOR, SUCCESSOR, VIRTUTUM ET SANCITATIS ADMIRATOR, H. M. AMORIS ERGO POSUIT.

But these are dark and dim characters in respect of those wherewith his fame is printed in his works; whereof some are come to light, others may in good time. His printed works are these:—

1. Two Orations, printed in the year 1576. 2. His Six Theses, printed in the year 1579. 3. His Conference with Hart, printed in English 1585, and afterwards translated into Latin by Henry Pary,

Bishop of Gloucester, and printed by command of Archbishop Bancroft, 1610. 4. *De Romanæ Ecclesiæ Idololatriâ*, printed in the year 1596. 5. An Apology of his Theses, 1602. 6. Since his death, certain Epistles between him, Dr. Gager, and Albericus Gentius, concerning Stage Plays. 7. A Treatise of Divorce, and Marrying again in Case of Adultery. 8. A Censure of the Apocrypha, in two Tomes, containing in them two hundred and fifty of his Lectures in the Divinity Schools. 9. Certain Epistles and Orations of his in Latin, set forth by Henry Jackson. 10. His Lectures upon Obadiah, in English; with a Sermon of Thanksgiving for the Queen's Majesty's Deliverance from a dangerous Treason, set forth by Mr. Hinde.

His works which remain in manuscript, never yet printed, are :—11. A Commentary in Latin upon Aristotle's three Books of Rhetoric. 12. The materials and first draught of six Books, *De Idololatriâ Romanæ Ecclesiæ*. 13. Sermons upon Haggai the Prophet, preached in Oxford. 14. His learned Answer to Sanders *De Schismate Anglicano*, in defence of our Reformation, the regal Supremacy, and the Book of Ordination of Bishops, Priests, and Deacons. 15. A Defence of the English Liturgy against Robert Browne, the father of the separatists, his schismatical book. 16. A Treatise of the Beginning and Progress of Popish Errors; and that, for the first three hundred years after Christ, bishops ruled their own diocese without subjection to the pope. 17. A Treatise of Daniel Weekes against Hugh Broughton, dedicated to Archbishop Whitgift.

A FUNERAL ORATION

DELIVERED IN

ST. MARY'S CHURCH IN OXON, AT THE SAD INTERMENT OF
DOCTOR JOHN REINOLDS,

BY MASTER ISAAC WAKE, THE UNIVERSITY ORATOR,

MAY 25TH, 1607.

TRANSLATED OUT OF LATIN.

How frail and unconstant the condition of our life is, and how fitly resembled to a dream or a tale, I could wish,—most honoured Doctors, and the rest of the sad troop, all the children of our mother the University,—had it so pleased the Highest, we might have learned by any other experiment, rather than this sad spectacle. Doubtless we have seen but too many evidences of the decrepit age of the world, now drooping to ruin; as the distemper of the heavens, the malignity of the stars, the boisterous gusts of the winds, the deluges of water from the clouds, the foaming billows of the sea, swelling with unheard of fury: which sad presages terrify religious minds with a fear of the sky falling about our ears, and nature breathing out her last gasp. Yet we flattered ourselves into a vain belief that the Muses were eternal; and though all other things fade like flowers, yet that the Arts were immortal, until this great Atlas of learning, with whom sacred studies seemed to totter, if not lie on the ground, taught us by his death the vanity of that our hope. Whose happy pass, agreeable to his godly life, God forbid that any should deplore with heathenish rites and lamentable elegies; since our ferventest zeal can now wish him no other

addition to his happiness than that of Virginius Rufus,—to have another Tacitus to make his funeral panegyric.

As for me, when I behold this solemn and sad assembly, not usually accustomed to such dejected looks, methinks I see those tears that fell from the royal eyes of great King Xerxes, dropping at the view of his puissant army; which makes me deeply sigh, because in this deplored mirror, blubbered with tears, I find the reflection even of your mortality. For which of you now can hope that either learning, wisdom, or virtue can prolong his life? since the churlish sisters refused to spare this mighty Hercules of the orthodox faith, this great champion of Christian religion, though they were solicited by the tears of our mother, the University, and importuned by the prayers of our sorrowing church. Verily, if the inestimable treasures of thy mind and indefeisible riches of thy soul could have contributed any thing to the strength and vigour of the body, thou shouldst still have lived, worthy Reinolds,—not so much according to thine own desire, who wishedst for heaven, as ours, who wished longer for thee,—and so lived that thou shouldst never have died, waxed old, or drooped. But to the great loss of mankind and prejudice of learning, it falls out far otherwise, even that in those who more enrich their mind with the treasures of wisdom and knowledge, the soul sooner grows weary of her earthly habitation, and aspireth to heaven; and their body also, by reason their spirits are wholly spent in that noble, yet laborious work of study, more speedily faileth and decayeth. Which was the true cause that thou, Reinolds, after so many conquests and triumphs over the enemies of our faith, yet the

strength of thy body being impaired, in the end didst yield to nature, and breathedst out thy victorious soul, and leftest nothing to us but sighs for our sad loss.

But what? could not thy singular piety, nor thy virtue, nor thy sanctity, nor thy so much admired learning, preserve thee? Or didst thou resolve to live no longer, because there was nothing left which thy studies had not already attained unto? Was not Ficinus worthy thy perusing, who discourseth so learnedly, not only of the preservation of health, but also of the prerogation of our life to eternity upon earth? Well: long enough peradventure thou hast lived for thy particular ends, long enough to be so truly honoured that 't was not possible that ever thou shouldest outlive thy fame: yet not long enough for the commonwealth, which misseth in thee a perfect sampler of all virtues. Not long enough for the University, which hath lost in thee the light of a glorious taper of learning: nor yet long enough for the good state, our pure religion, which, tossed in the swelling billows of a troubled sea, is ready almost to suffer shipwreck for want of thee, her skilful pilot.

Truth it is, none can deny it, that like a second Cocles, but yet more courageous, thou didst rout the troops of thy stoutest enemies. Truth, that even when the enemy had cut off the bridge on which thou stoodst, thou, leaping down, to thine eternal honour, didst preserve the colours, and at last didst beat the adversaries to a shameful retreat. But the leaguer is not yet broken up: for though thou hast unmasked the idolatry of the church of Rome, and exposed it to the detestation of God and man, yea, and thy sword was even at the throat of that antichristian monster,

and through the sides of John Hart thou struckest Popery itself to the very heart ; yet Sanders remained untouched, save that he hath felt the revenging hand of God upon him, and died miserably, being starved on the Irish mountains. Bellarmine's forces are not quite discomfited, or all Baronius's impostures sufficiently discovered ; to speak nothing of those monstrous heads of heresies, which, like hydras, continually grow up in the church one under another. In the midst of such troubles, how couldest thou find leisure to die ? since the harvest is so great, and the labourers so few ; (so few indeed, or none like thee ;) since superstition, like to our Virginian sea, swells continually with newer billows. This, O, this was the sad complaint of our lamenting Church, fetched from the deepest sense of bitterness and sorrow, as if she herself had been ready to expire with this our Reinolds. But what Timanthes hath the skill to portray the sadder (if yet a sadder can be imagined) and more dejected countenance of our mother, the University ?

Here flow the tears so free
That drown our Niobe.

Alas ! she thinks still on nothing but Reinolds ; sees nothing but Reinolds ; and, in the strength of her disturbed fancy, hears, talks with, catches at Reinolds. And truly, though in this flourishing age our mother be blessed with such a great and numerous issue that she hath more reason to rejoice that she is become so fruitful than bewail so much her present loss ; and she might now, if ever, take up the language of the mother of Brasidas, " My son was a good soldier indeed, and valiant ; but Sparta hath

many left that are like him ;” yet I cannot choose but excuse her tears of piety, and myself justly lament with her, when I consider that she hath lost her Reinolds, who (let none repine at it) did so much outshine the rest of her sons in the clearest lustre of the best perfections, both in languages, arts, and sciences, that he seemed to fly above the pitch of human wit and industry, as if he had been born of purpose to discover the height of the Muses’ utmost abilities. Sirs, I detract from no man in giving Reinolds his due. I know that neither these grave fathers assembled, who here at home do honour our Oxford with their authority, letters, and piety, nor those our right reverend, religious, and learned prelates abroad, who, sitting at the helm of the church, are become admired patterns to the whole Christian world, of wisdom, sanctity, and learning, will ever envy his just encomiums.

If any man shall think less of Reinolds than of those great lights, either of church or university, because he shined not so gloriously either at home or abroad in lustre of eminent fortunes and outward preferments, let him remember the testimony which the great bishop St. Austin gave of St. Jerome : “Though a priest be inferior to a bishop, yet Jerome the priest is a better man than Austin the bishop.” And howsoever others admired in Reinolds his knowledge, lowliness of mind, and incredible abstinence ; in all which he so excelled that he even exceeded wonder ; yet for my part I do, and ever shall, admire at one thing in him chiefly, even that he could so slight and neglect all ways of preferment ; of whom, (although I will not say as Illyricus and Wigandus spake of Luther, that he was the German

prophet; yet,) since neither Luther, nor Calvin, nor Beza, nor Whitaker can challenge any honour which Reinolds hath not merited, I cannot but exceedingly congratulate our country where he was born, our mother the university where he was educated, and that most pregnant house of excellent wits wherein he sucked the first rudiments of exquisite literature; who, (that I may compare him with those of the same college,) for virtue, piety, learning, in the judgment of many, is extolled above their Jewel, Wotton, Vines, Hooker, yea, and above their Pole. Let yet Weston, that lewd and shameless Rabshakeh, belch out what reproaches he pleaseth against him, and charge him not only with stupid dulness, but also that he counterfeited sickness, and pretended only to a disease, to preserve his credit. Belike, then, all we university men were leaden-witted, who admired so dull a man; we were besides ourselves, who believed that he was sick, whom to our great grief we here see dead. Notwithstanding this Weston himself, (so like his uncle in his ill conditions and ignominious flight,) when he challenged all the heads of the university, and branded them for impure, only for that some of them had entered into the state of matrimony, could not find any one act of Dr. Reinolds in all his life, to blemish him withal.

Let this runagate Weston pass, who was wandered too far to look into his life: what report was given him by those that were near? Truly, every one loved his person, his demeanour, his integrity. If any object against him overmuch strictness, and a resolution not to be diverted from just proceedings by any motives, though never so powerful; if this or anything else of this nature might be disliked in

him, I dare confidently affirm, as Seneca doth of Cato, that a man may with much more ease prove the fact which he chargeth Reinolds with to be fair, than Reinolds to be any way foul. But, blessed saint, he's already in the celestial choir. As for us, who now honour the remains of this most excellent and learned man, we shall never confidently pronounce Oxford blessed, till she can boast of another Reinolds. For, though we may have men of singular eloquence, infinite reading, rare wits, grave judgments, studious, courteous, and very famous for their works to be left behind them; yet a Reinolds in all respects we shall never have. But why do I name this man of a thousand, as if we still had him, when we see the grave openeth her mouth wide, to devour these small relics of him before us, which we now last see, salute, and must take our farewell of for ever?

This minute is the last we can
Behold this rare accomplish'd man.

For my part, I must stand dumb, when I should commend his remains to their honourable interment: for,

Nor tongue, nor pen, nor poet's bays,
Can set forth his deserved praise.

I will therefore borrow part of an epitaph from Sophocles:

“Come, friends, and lend your help; let's now inter
Truth's noble champion and Rome's conqueror.
And never let the best, the chiefest dare
To wrong his ashes by a proud compare.”

Behold, in less than half a span,
The lovely model of that man
Whose worth a world as big again
Were all too little to contain;
That famous Reinolds; at the stroke
Of whose learn'd quill Rome's sturdy oak
Trembled; whom had not early death
Prevented thus, his very breath
Had made such windfalls round about
In Babel's forest, that no doubt,
In some few days, her savage beasts
Had found no covert, nor her vultures nests.
He was time's wonder, virtue's story,
Truth's champion, and the church's glory.

THE LIFE AND DEATH OF JOSEPH SCALIGER,

WHO DIED ANNO CHRISTI 1609.

JOSEPH SCALIGER, the son of Julius Cæsar Scaliger, was born at Aginum [Agen], *anno Christi* 1540; and at nine years old was sent by his father to school at Bordeaux; but after three years' stay there, the plague breaking forth, he returned to his father again, who set him every day to make an oration; whereby he attained to such an exactness in the Latin tongue, that not long after he composed that excellent tragedy of "Cædipus," which caused his

friends to admire such ripeness of wit in such tender years. At nineteen years old, his father being dead, he went to Paris, to learn the Greek tongue; where for two months' space he applied himself to the lectures of that learned man, Adrian Turnebus. But, wanting other helps, he lost most of that time; which caused him to shut himself up in his study; and there by extraordinary diligence, joined with his natural aptness, he began to suck in the first rudiments of the Greek tongue; and before he had well learned all the conjugations, he gat him a Homer, and in twenty-one days learned it all over, framed for himself a Greek Grammar, and never used the help of any other. He learned the other Greek poets in four months more. Having thus bestowed two years in the study of the Greek, he grew very desirous to add the knowledge of the Hebrew to it; and though he knew not one letter of it, yet he fell to the study of it without any other help.

He wrote much in verse in both those languages; but, to avoid the repute of ambition, would not suffer them to be printed. He read over many Greek and Hebrew authors, and spent much time in interpreting and clearing of them from errors. *Anno Christi* 1563 he began to travel into divers countries; and made little stay anywhere till he was called to the University of Leyden, *anno Christi* 1593, to be professor there, in which place he spent sixteen years; making the place famous both by his lectures and writings; and at last died of a dropsy *anno Christi* 1609, and of his age 69. The aforementioned Turnebus, who was an excellently learned man himself, called this Scaliger, *portentosi ingenii juvenem*, "a young man of a stupendous wit."

How can the worthy name and memory
Of Scaliger in black oblivion die ?
Who by his pregnant wit and studious brains,
And indefatigable care and pains,
In Greek and Hebrew grew so excellent
That, being sent for, he to Leyden went,
Where he was made professor, and became
A man of high renown and spreading fame ;
And gracing much that university
For fifteen years, he there at last did die.

THE LIFE AND DEATH OF AMANDUS POLANUS,

WHO DIED ANNO CHRISTI 1610.

AMANDUS POLANUS was born in Silesia, *anno Christi* 1561. When his parents had bred him up at school, they sent him to Vratislavia [Breslau], where he spent six years; and from thence he went to Tübingen; where differing from Dr. Andreas about predestination, he went thence to Basil, *anno Christi* 1583; in which place he wholly set himself to the study of divinity; and, being made tutor to some young noblemen, went to Geneva, Heidelberg, and to some other places, with them. He was made Doctor in Divinity by Grynæus, *anno* 1590; and having afterwards at Geneva publicly expounded the prophecy of Malachi, he returned to Basil, where he was chosen the Professor of Divinity, which place he faithfully

discharged for fourteen years' space; expounded Daniel, Ezekiel, and a good part of the Psalms. Afterwards falling sick of a fever, he wholly resigned up himself to the will of God, comforted himself with divers pregnant texts of Scriptures, and so departed quietly in the Lord, *anno* 1610, and of his age 51.

How justly may Polanus have a part
Of honour 'mongst these men of high desert!
A learned Doctor of Divinity,
And was of Basil's University
Chosen professor, where, with love and fame,
For fourteen years he managed the same.
Then falling sick, he of a fever died;
Whose soul doth in celestial joys reside.

THE LIFE AND DEATH OF THOMAS HOLLAND,

WHO DIED ANNO CHRISTI 1612.

THOMAS HOLLAND was born in Shropshire, *anno Christi* 1538; and brought up in Exeter College in Oxford, where he took his degrees with much applause. Afterwards he commenced Doctor in Divinity; was chosen Master of the college; and, for his learning, was preferred to be the Regius Professor, or Doctor of the Chair, wherein he succeeded Dr. Humphrey; and so deported himself in the same that he gat the approbation and admiration both of that university and of foreign universities also. He was

like Apollos, a man mighty in the Scriptures; and, as one saith of him, *Adeo cum patribus familiaris ac si ipse pater, et cum scholasticis ac si Seraphicus Doctor; i. e.*, “He was so familiarly acquainted with the fathers, as if himself had been one of them; and so versed in the schoolmen, as if he were the Seraphic Doctor.” He was also a faithful preacher of the truth, and one that adorned it by his holy life and conversation; a zealous defender of the true religion, and a great hater of superstition and idolatry: inso-much that, when he went any journey, calling the Fellows of the college, he used to say to them, *Commendo vos dilectioni Dei, et odio Papatûs et superstitionis*: “I commend you to the love of God, and to the hatred of Popery and superstition.”

He continued Doctor of the Chair twenty years, and was every way as famous for his religion and holiness of life as he was for his learning. When in his old age he grew weak and sickly, he spent all his time in fervent prayer and heavenly meditations: and when his end approached, he often sighed out, “Come, O come, Lord Jesus, Thou Morning Star. Come, Lord Jesus; I desire to be dissolved, and to be with Thee.” And so he quietly departed in the Lord, *anno Christi* 1612, and of his age 73.

And worthily doth Dr. Holland merit
His predecessors' praises to inherit:
Who, for's great learning and his parts most rare,
Was Regius Professor, Doctor o' th' Chair,
Of Exeter College, with approbation
Of all that knew him, even to admiration;
I' th' schoolmen and the fathers so well seen
As if he had Seraphic Doctor been;

A pious and most painful preacher known ;
A faithful zealous friend to truth ; and one
That heartily did hate idolatry ;
Who, as he lived, a precious saint did die.

THE LIFE AND DEATH OF JOHN BALE.

Among those who in these later times have laboured in throwing open the skirts of that Romish strumpet, who with her cup of fornication had a long time bewitched a great part of the Christian world ; and laying open her abominations to the light of the sun, and the sight of the world ; none have travailed more, nor taken pains to better purpose, than this our countryman, John Bale ; whose troublesome life, tossed to and fro, and exposed to many dangers, difficulties, and distresses, my purpose is briefly to relate in its most remarkable passages :—that which is testified of him by that worthy and much renowned divine, Dr. Laurence Humphrey, in a poem of his entituled, “ The Burden of Rome ; ” wherein he affirmeth that Vergerius had in this kind done somewhat, Platina much more, Luther very much or the most of any before him ; but this our Bale, as much almost as could be, even all, if it were at least possible to rake up all the filth and dirt of that vile sink and common sewer.

He came into this world toward the midst of King



JOHN BALE.

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Henry VII.'s reign, not many years after that famous and useful invention of printing was grown to some perfection, having not been above thirty years as yet in any use: by help whereof as learning and knowledge was generally much improved, and many monuments preserved, that would otherwise have perished; so great use did this our Bale make of it, (as we shall hereafter show,) as well for the bringing to light of ancient records, that had lien long buried in the dark, and but for him might so have done in everlasting oblivion; as also for the publishing of many writings and works both of his own and other men's.

He was born in Suffolk, his parents but of mean estate; nor free from Romish superstition, that then generally overspread the whole surface of this realm. By means of their poverty and great charge,—being overburdened with a numerous issue,—through the advice and persuasion of some of their blind leaders, (such as those days afforded,) perceiving the towardliness that then appeared in him yet a child, being but twelve years of age, he was placed in the convent of Carmelite friars at Norwich: in which place, as also afterward in the University of Cambridge, (whither he was from thence removed,) he gave himself to the study of the arts, and of divinity, such as in those times was in repute, yea, alone publicly professed.

But when the light of the Gospel, which had formerly for the most part been smothered and suppressed, began now to break forth, by the instigation of that right honourable and truly noble lord, (for it is virtue and piety alone that affordeth true nobility,) the Lord Wentworth, he diverted his studies, and applied himself now, not to rake any

longer in those muddy streams and miry puddles of divinity falsely so termed, which he had plunged himself in before; but to repair directly to the well-head, to betake himself to the source of all true knowledge, to search into the written word of God, where he might be sure to find the waters clean and clear, free from all impurity and mixture of human invention; therein to dive, and thence to draw that which he might both drink deep of himself, and impart of to others without damage and detriment to himself.

That which also accordingly he did. For, not content to fill his own cistern, and satisfy out of it his own thirst, he was desirous that what he had there drawn should be derived also unto others, and should flow out to the like benefit and behoof unto them, as he had thereby formerly received himself. To this purpose he betook himself now to the pulpit; and what light of truth he had by his private studies and God's blessing upon them attained, he made known in public to those that heard him.

And having now wholly shook off that yoke of his former superstitious profession, (as the word of God warranteth, and the apostle in such case adviseth,) he took him a wife, one Dorothy by name, and that name well deserving; a woman piously affected, and one that abode constantly with him, an inseparable and individual companion and copartner with him in all his troubles and exilements, which began shortly after to ensue.

For, through the malignity of those who neither loved the light themselves, and endeavoured to keep others from sight of that which themselves neither loved nor liked, as being that which discovered their

gross errors and foul abuses, he was quickly called in question, and much troubled and molested: first at York, by Lee, there archbishop, (Erasmus's great, though unequal, antagonist,) for preaching at Doncaster against invocation of saints; and after that, again at London by Stokesley, their bishop, (the main opposer of Ales the Scot, Bale's intimate friend afterward, in defence of Popish errors and inventions,) for matters of the like nature.

Thus he soon found opposition, and met with much trouble, (as what other was to be looked for?) for maintaining and publishing the truth of God, which could not yet be brooked, having so many, so mighty, and those no less malicious opponents.

Howbeit, he escaped, as well then as oft after also out of their hands; God having still some further employments for him. For, having by some elegant and pleasant comedies, which he presented unto him, insinuated himself into the notice and favour of the Lord Cromwell, who was then grown to some greatness, being a favourer of the truth and the professors of it, he was by his means, as the prophet Jeremy sometimes by Ahikam's, rescued out of their clutches who otherwise would, in likelihood, have crushed him, and continued quiet, while he stood.

But after his unfortunate downfall and death, [who] was under God his chief, yea, alone protector, perceiving that though their former attempts against him had for the present been frustrate, yet their spite and malice towards him was enraged rather than abated, ready to break forth into action again, when opportunity should serve; that means of restraint being now removed, and persecution about the Six Articles (commonly known by name of "the whip with

six strings ") growing hot; he thought it his best and wisest course, (the rather, being tied to no particular charge,) to leave the land until times of more freedom might be, and to get over into Germany, where, by Luther and other his assistants [and] seconds their labours, many churches had been established, and much liberty was afforded for the sincere profession of the Gospel.

Unto that common refuge and receptacle of God's persecuted people in those times, with much difficulty and hazard at length he gat, and there abode as an exile for some eight years. During which time he was not idle, but diligently employed himself in writing and in publishing of many treatises, tending most to the discovery of Romish errors, superstitions, idolatries, and abominable practices, and to the manifestation and clearing of God's saving truth.

Thence, upon the decease of King Henry VIII., being by his religious son and successor King Edward called over again, and entertained awhile in the family of that learned and famous Poynt, then bishop of Winchester; he was shortly after by his majesty preferred unto and settled in the bishopric of Ossory in Ireland: whither being sent over freely at the king's own charge, he was consecrated at Dublin by George, archbishop of that see, assisted by Thomas, bishop of Kildare, and Urban, of Down.

In this seat he sate quietly preaching Christ and salvation by Him alone to his people, and labouring to withdraw them from Popish superstitions, during the reign of King Edward, by whom he was there seated; expending most of his episcopal revenue, over and above the necessary expense of his family and relief of the poor, in furnishing himself with books

of all manner of learning, such especially as were then rare and not ordinarily to be had, as well manuscripts as printed ones ; partly to preserve the perishing monuments of antiquity, and partly from them to receive further and fuller information of the currents and carriages of former times. And what a multitude of authors he had in that short time gathered together, may appear by a catalogue of them left upon record by him, in the close of that laborious work of his, his "Centuries," to show what a treasure he was stripped of at his expulsion from his place.

For, after that "half-hour's silence," (as he styleth it, alluding to that of St. John, Apoc. viii. 1,) and those few years of rest that God's people here enjoyed under that blessed servant of Christ, King Edward; his succeeding sister raising up new tumults, and with fire and faggot making havoc of the faithful; that seat grew too hot for him. And having therefore (as his own relation hath it) his books and chattels seized on, (as once before,) his servants some of them slain, others misused, and himself laid [in wait] for, he was enforced with his wife, his ever undivided consort, to fly for his life; and purposed, as himself saith, to have shaped his course for Scotland, hoping there to find some succour, as divers others driven hence at that time did. But "man," we say, "purposeth, and God disposeth:" that project of his took not effect. God, it seemeth, intended him another way; for, being put out to sea, he was intercepted and surprised by wicked pirates, sea-robbers, of whom though he were stripped again and abused in most inhuman manner, (as little better could be expected at the hands of

such,) yet was he by God's good providence preserved among them, and delivered again from them, being ransomed by certain charitable and well-minded merchants.

Having regained his liberty, he gat safe again into Germany, his former place of retreat, and the then common sanctuary of God's afflicted and distressed saints. There he found entertainment with, and enjoyed the acquaintance of, most of the prime men of note for learning and religion of those parts in those times; who, some of them, in their writings, especially for the notes of antiquity, and of authors both ours and others, do profess to have received no small light from his writings and observations.

For, during the time of his abode in those parts, among other his labours, (being never out of action,) he compiled that vast "Catalogue of English, Scottish, and Irish Writers," a work of exceeding great pains and industry, that many of them and others since have made much use of: wherein also, by the way, he hath inserted the lives, acts, and carriages of the Roman popes; that the world might see and know what manner of men, or monsters rather, many of them have been, and how far unlike unto Christ, who yet have given themselves out to be Christ's vicars, and the chief pillars of His church.

Shortly after the happy entrance of that blessed princess, Queen Elizabeth, when the storm raised by her sister Mary was now laid, he returned over again into England; and, as it seemeth, stepped over from thence into Ireland; to visit, it may be, his former flock, if any faithful of them were remaining yet, there; or to look after his library, if he might light upon any remains of it in those places where it had

been dis[persed], or in the hands of those that had seized upon it. But he survived not long to enjoy either the peaceable times of God's church here re-established; or the comfort of his people, if he found any left there; or the use and benefit of his books, if he recovered any of them.

For it is by some reported that he died in Ireland at sixty-and-seven years of age, in the year of our Lord 1558; which yet for the year of his decease may seem not so to be; since that his "Catalogue" or "Centuries" of our British writers, printed by him at Basle, while he yet abode in those parts, is dedicated by himself to Queen Elizabeth, then settled in the throne of this kingdom, who began her reign but in the latter part of that year: besides that the latter part of that impression beareth date the month of February, 1559; as also some verses prefixed before the whole work, wherein mention is made also of Queen Elizabeth's reign, and of the author's then taking leave of his friends in those parts, and intendment of return with his wife for England again, bear date of March the same year; which, though they may be supposed to imply the close of the year '58, according to our computation, who begin the year at the latter end of March, whereas they begin it at the first of January, yet some space of time must be allowed for his travel out of Switzerland into England, and from thence again into Ireland, if there he deceased. And it may well be deemed therefore that he survived, if not to 1560, yet to '59 at least. But this I leave to those that have more certain records of it: nor is the thing itself much material.

His works for the most part, as himself hath related and ranked them, together with some

few omitted by him, and added by others, are these:—

First, those that he compiled while he was yet a Papist:—

1. A Bundle of Things worth the knowing. 2. The Writers, from Elias. 3. The Writers, from Berthold. 4. Additions to Trithemius. 5. German Collections. 6. French Collections. 7. English Collections. 8. Divers Writings of divers learned Men. 9. A Catalogue of Generals. 10. The Spiritual War. 11. The Castle of Peace. 12. Sermons for Children. 13. To the Synod at Hull. 14. An Answer to certain Questions. 15. Addition to Palaonydorus. 16. The History of Patronage. 17. The Story of Simon the Englishman. 18. The Story of Franck of Sene [Sienna] in Italy. 19. The Story of St. Brocard. 20. A Commentary on Mantuanus's Preface to his Fasti.

Secondly, those that he wrote after that he had renounced Popery:—

I. In Latin. 1. The Heliades of the English. 2. The British Writers. 3. Notes on the three Tomes of Walden. 4. On his Bundle of Tares. 5. On Polydore Of the first Invention of Things. 6. On Textor's Officine. 7. On Capgrave's Catalogue. 8. On Barnes's Lives of Popes. 9. The Acts of the Popes of Rome. 10. A Translation of Thorpe's Examination into Latin. 11. That of British Writers much enlarged, with the Lives and Acts of the Bishops of Rome inserted. 12. An Addition of Scottish, Irish, and other Writers.

II. In English 1. In English metre, and divers sorts of verse. 1. The Life of John Baptist. 2. Of John Baptist's Preaching. 3. Of Christ's Temp-

tations. 4. Two Comedies * of Christ's Baptism and Temptations. 5. A Comedy of Christ at twelve Years old. 6. A Comedy of the Raising of Lazarus. 7. A Comedy of the High Priest's Council. 8. A Comedy of Simon the Leper. 9. A Comedy of the Lord's Supper, and the Washing of the Disciples' Feet. 10. Two Comedies (or Tragedies rather) of Christ's Passion. 11. Two Comedies of Christ's Burial and Resurrection. 12. A Poem of God's Promises. 13. Against those that pervert God's Word. 14. Of the corrupting of God's Laws. 15. Against Carpers and Traducers. 16. A Defence of King John. 17. Of King Henry's two Marriages. 18. Of Popish Sects. 19. Of Papists' Treacheries. 20. Of Thomas Becket's Impostures. 21. The Image of Love. 22. Pammachius's Tragedies, translated into English. 23. Christian Sonnets.

II. In English Prose: 1. A Commentary on St. John's Apocalypse. 2. A Locupletation of the Apocalypse. 3. Wickliffe's War with the Papists. 4. Sir John Oldcastle's Trials. 5. An Apology for Bernes. 6. A Defence of Grey against Smith. 7. John Lambert's Confession. 8. Anne Askew's Martyrdom. 9. Of Luther's Decease. 10. The Bishop's Alcoran. 11. The Man of Sin. 12. The Ministry of Iniquity. 13. Against Antichrists, or false Christs. 14. Against Baal's Priests, or Balaamites. 15. Against the Clergy's Single Life. 16. A Dispatch of Popish Vows and Priesthood. 17. The Acts of English Votaries, in two Parts.

* [These "Comedies" were intended for acting, as a kind of interlude, or "mystery;" a popular class of compositions of which some of the Reformers availed themselves to inculcate religious truth, and of which Bale was one of the last English authors.—ED.]

18. Of Heretics indeed. 19. Against the Popish Mass. 20. The Drunkard's Mass. 21. Against Popish Persuasions. 22. Against Standish the Impostor. 23. Against Bonner's Articles. 24. Certain Dialogues. 25. To Elizabeth, the King's Daughter. 26. Against customary Swearing. 27. On Mantuan Of Death. 28. A Week before God. 29. Of his Calling to a Bishopric. 30. Of Leland's Journal, or an Abridgment of Leland, with Additions. 31. A Translation of Sebald Heyden's Apology against *Salve Regina*. 32. A Translation of Gardiner's Oration of true Obedience, and Bonner's Epistle before it; with a Preface to it, Notes on it, and an Epilogue to the Reader.

Many other things he compiled, translated, and published, which neither himself could suddenly call to mind, nor others easily light on, who yet have added to his recital. But it may well be admired how, being so haunted, hunted, chased, and hurried as he was from pillar to post, and so oft stripped both of books and other helps, he could come to the sight and view of so many authors; much more, how he should have time to survey such a multitude of them, as by his writings it appeareth he did; and most of all, how he should be able to write so many volumes (to go no further) as you see here related, although some of them were but small. His industry therefore is very remarkable, which, as it accompanied him to the last, so it surviveth his decease, in the fruit of it with us, and in the reward of it to him.

Lo, here the man who stirr'd Rome's common shore
 [sewer],
 Until it stunk, and stunk him out of door.





ANDREAS GERARDUS.

Twelve years he served the Babylonian witch;
Drank of her cup, and wallow'd in her ditch;
Until the sunshine of diviner truth
Shot saving beams into his hopeful youth;
And led him thence to serve another saint,
Whose mirth was tears, whose freedom was restraint;
Whose progress was a banishment; whose food
Was want and famine, and whose drink was blood.
His days were full of troubles, and his nights
Were sad exchanges, stored with fears and frights:
His wealth was poverty, his peace was strife;
His life was death, his death eternal life.

THE LIFE AND DEATH OF ANDREAS GERARDUS.

IN the year of our Lord 1511, this Andreas Gerardus was born at Hyperis [Ypres], a strong and populous town situate within the province of Flanders. His father was a man of great estimation amongst the inhabitants of the same town, by reason of his singular knowledge in the law: his mother was descended from one of the noblest families of that province. Both of them being careful of the education of this Gerardus, they sent him unto Jacobus Papa, a famous and excellent poet, to be instructed in the knowledge of the tongues; which he attained unto in short time, partly by the care of this Jacobus, and partly by the help of Johannes Sepanus, being an assistant unto Jacobus Papa;

a man excellently learned, and very skilful both in the Greek and the Hebrew tongue : where he continued until he came unto the age of thirteen years, at which time he desired to be acquainted with the French tongue ; and for that cause he became an auditor unto Johannes Lactæus, a man learned and eloquent, who publicly taught the French tongue in those parts.

Here he remained for the space of one year, and afterwards by the advice of his father he was sent unto Tournay, where a public school was newly erected for the information of youth in the Latin, Greek, and Hebrew tongues. But the discipline of that school being not pleasing unto his father, he took him from thence again, intending to have him instructed in manners as well as in learning ; wherefore he intended to send him unto Louvain, an academy in Brabant ; but hearing that too much liberty was there given and granted unto youth, whereby they came to be corrupted with many vices, he altered his purpose, and bethought himself of sending him unto Paris, where he himself in his youth had studied. But that determination was also hindered by the continued wars betwixt Charles V., emperor of Germany, and Francis, king of France. Wherefore he resolved to keep him at home for a space, until he could dispose of him according to his mind, employing him in the writing of such things as pertain to the office of a lawyer's clerk ; in which action he continued so long that he had almost forgotten whatsoever he had learned before.

Now in the year 1525 it pleased God to call for his father out of this vale of misery, who on his death-bed straitly charged and commanded his mother to

send Gerardus unto Paris, that so he might go forward in his studies. As soon as the wars were quieted in France betwixt the emperor and the king, which fell out in the year 1528, then went Gerardus unto Paris, being furnished with commendatory letters unto Antonius Helhusius, then senator of the parliament, and unto Johannes de Campis, licentiate in divinity, who were also entreated to furnish him with things necessary for his studies, if his mother were hindered by the continuation of the wars from the performance of the same. This Johannes de Campis, seeing the hopefulness of the youth, kept him in his own house the space of one year, where he attained unto great perfection in logic. The year following he went unto Paris, where he acquainted himself with Joachimus Ringelbergus, a Brabanter, a man excellently qualified, from whom Gerardus received good instructions touching a methodical manner of proceeding in his studies. After that he had continued here for the space of three years, for the better retaining of that learning which he had gotten, he privately read both logic and rhetoric unto others, himself remaining still an auditor unto the public explanation of Aristotle's *Physics* in the schools.

In the year following he desired to see Flanders, and to visit his friends, and to know how much of that portion was remaining which his father had left him for the prosecution of his studies: which being done, and finding a sufficient competency to remain, which would keep him a long time at the university, he returned unto Paris again, with an intent to addict himself unto studies of greater moment. And so he forthwith entered upon the study of divinity,

for which Paris at that time was famous : and taking a great delight therein, he daily frequented the divinity schools, so as he came to be of a singular judgment in matters of controversies. And at vacant times he would betake himself unto the physic lectures, unto which he had a natural inclination. He would also be familiar with Cleonard, Sturmius, Latomus, then public professors of the tongues in the same university.

Having now well furnished himself with knowledge, he desired to take a view of other countries and provinces lying within the kingdom of France; and that for two causes: first, that he might perfect himself in the French tongue; and secondly, that he might have a fuller understanding of the custom and disposition of that nation. And so, leaving of the university, he travelled through most parts of France; where having given satisfaction unto himself, he shaped his course towards Italy, taking a full view of that part which lieth between the Alps and Bononia [Bologna]. Being now about the age of twenty-four years, he returned out of Italy into Flanders in the year 1535. From whence he went unto Louvain, because he had sent his library from Paris unto the same place; and having safely disposed of the same, he betook himself again to travel, viewing almost all Lower Germany, *viz.*, Gueldresland, Brabant, Cleveland, Utrecht, Friesland, Holland, and Zealand. And from hence, in the year of our Lord 1537, and in the twenty-sixth year of his age, he went into Upper Germany, to take view of such famous and learned men as were to be found in those parts; in which peregrination he saw Cologne, Marpurg, Erfurt, Leipsic, and Wittenberg; and then returned

again into Flanders ; where he was set upon by some of his friends, who advised him to betake himself unto some staid course of life, seeing that his patrimony was all spent, the greatest part in the university, the remainder in his travels. Unto which just demand and desire of his friends he was soon persuaded to subscribe and consent ; and forthwith began seriously to consider with himself, how he might obtain a place, wherein he might exercise his gifts for the general good of the country.

Whilst he was busy about that matter, his friends had obtained by letters patent from the pope that a large stipend should be yearly given unto him, out of the revenues of an adjacent abbey, for his maintenance, upon condition that Johannes Charondiletus, then chancellor unto the emperor, and archbishop of Panorma [Palermo], would give his free assent thereunto. But, the Providence of God so disposing, he was not only denied the same by the said archbishop, but he was also threatened with the loss of his life, because it was declared unto him that Gerardus had of late been in Higher Germany, unto which place it was not lawful for any student to go, lest he should be infected with the purity of the doctrine taught in the Reformed Churches.

This expectation of himself and also of his friends being now made void, and having no hopes of getting preferment thereabouts, because the archbishop appeared his professed enemy ; by the advice of some godly and learned men, and also because he would not be burdensome unto his friends, he was resolved to travel again, and so determined to view that other part of Italy, which he had not seen. But here he was again hindered by the violence of those wars

which at that time raged betwixt the emperor and the king of France. Wherefore he being by this occasion deprived of the sight of Italy, he shipped himself for England, (intending not to visit France or Germany any more,) because he might easily understand in that place, by letters continually sent from his friends, how all things went in Flanders, and whether there were any hopes of obtaining preferment in those parts. After his arrival in England, as he used in other foreign parts, so he here also inquired after such as were esteemed the learnedest scholars; by which means he addressed himself unto Charles Montjoy, the son of William Montjoy, knight baron; a man much commended and approved of by Erasmus Roterodamus in his writings, and of great learning in those days; who, conferring after a friendly manner with Gerardus concerning many matters, and thereby perceiving his more than ordinary parts, received him into his house, and withal conferred an annual stipend on him, and that after a bountiful manner; which was so well pleasing unto Gerardus that he continued four years with this Montjoy, in which time he profited much in the knowledge of human and Divine learning.

In the year 1540, with the consent of Charles Montjoy, he went to take view of the University of Cambridge; about which time there were great troubles in the Church of England. The Lord Cromwell was beheaded; others were burned for their zealous profession of the truth; many also were put to death for denying the king to be supreme head of the church under Christ. Proclamations were everywhere set up against exotics, and those full of peril and danger; which caused Gerardus to enter into a

consideration of returning again into Germany. Yet, before his departure from England, he resolved to recreate himself with the sight of that other fountain of learning, *viz.*, Oxford; from whence he returned to London, where, after that he had prepared and fitted himself with things necessary for his journey, he, not without great sorrow, took his leave of his liberal and loving master, who earnestly entreated him to continue longer with him. But by no means he could be induced and persuaded thereunto; but forthwith he directed his course towards Antwerp, a famous city in Brabant; from whence he went again into Flanders, and for a season he there continued amongst his friends.

During his abode in that place he heard of the fame of Bucer, and of the flourishing school at Strasburg; both which, but especially the fame of Bucer, allured him to take view of that part of High Germany. Wherefore, without any delay, he sets forward toward Strasburg; taking Marpurg in his way, that he might take order for the conveying of his books and trunks unto Frankfort; and secondly, because he knew that he could maintain himself at a cheaper rate during his abode there than in any other place situate on the banks of Rhine; and thirdly, because he hoped that he should easily obtain commendatory letters unto the learned professors at Strasburg in that place, and especially by the means of Gerardus Noviomagus, a man of good estimation, who also had formerly known this Gerardus, and had lived also himself sometimes at Strasburg.

Noviomagus having notice of the coming of Andreas Gerardus unto Marpurg, he kindly invited him unto his lodging, where they met with mutual embracings,

being exceeding joyful of the presence of each other. Not long after, Gerardus discovering unto Noviomagus the causes of his coming unto that place, together with his intent for Strasburg, he was desired to remain at Marpurg; and withal he was promised faithfully by Noviomagus that he would procure him not only employment, but also a sufficient stipend for the performance of the same. Gerardus, well perceiving the entire love and sincere affection of his old friend, consented and remained, expecting preferment in the same place. Whereupon, as soon as Johannes Ficinus, their chancellor, was returned home from an assembly appointed at Reinspurg [Ratisbon], Noviomagus entered into discourse with him concerning Gerardus; and withal declared that by reason of his sickness he was not able to perform that place whereunto he was called; desired that Gerardus might be approved, and allowed to be an assistant unto him in the performance of the place. The motion was well liked of Ficinus, who forthwith called Gerardus unto him, and wished him to remain at Marpurg, and to make trial of his gifts in that place; which if they were approved of, he promised him a sufficient pension for his labours. But Gerardus was so well approved in that place by his auditors, that after the death of Noviomagus he was chosen and appointed to be his successor in the performance of a pastoral office; which he faithfully discharged with so great labour and zeal for the propagating of the truth the space of twenty-two years, that, besides his appointed times and seasons, he would make use of vacant hours for the performance of the same.

Here he commanded the public exercise of preaching in the schools. Appointing texts unto the young

divines to treat of, he would view and correct their sermons before they were delivered in the pulpit : nay, he would cause them to deliver them privately in his study, before he would permit them to deliver them unto the public congregation ; that, if there were any defect in voice or gesture, it might happily be amended. He much praised those who performed their actions well : contrariwise he severely rebuked those which were negligent and slothful, and as it were forcibly compelled and constrained them unto a greater diligence. He would daily examine them in points of divinity, desire their opinions concerning difficult questions, explain and open unto them hard texts of Scriptures ; insomuch that in short time he was the author of much good unto the young students. This he performed without the expectation of any reward.

He entered also into a serious meditation of the reformation of religion in the churches. He desired to conform the citizens of Hassia [Hesse] unto the example of the primitive church ; he desired to remove many relics of superstition out of the church ; he desired to establish that ecclesiastical discipline which was ready to fall, unto the great detriment of the church.

In the midst of these heavenly cogitations, it pleased the Lord to send His messenger for him ; which he well perceiving by the continual increasing of his pains, he desired to have the Communion administered unto him. Afterwards he told his wife what he would have done after his death. After that he had instructed his children how they should carry themselves towards God, and how towards their mother, and how towards men ; and his youngest son

standing amongst them, he laid his hand on his head, uttering these words, *Disce, mi fili, mandata Domini, et Ipse enutriet te*: "Keep the commandments of the Lord, my son, and He will provide for thee." Then, turning himself to those who were present, he declared unto them that he died in that faith which he had constantly professed so many years in that city; which words being spoken, he fell asleep, and was buried at Marpurg, in the year of our Lord 1564, and in the fifty-third year of his life.

All things which are to be required in a teacher are to be found in this Gerardus. First, he was learned; and his learning was also joined with experience: secondly, he had an excellent faculty and method of teaching: thirdly, he was laborious in his function: fourthly, he was grave: fifthly, of an unspotted life and conversation. He was modest, patient, and constant; all which sufficiently declare that he was set apart by the Lord for the converting of many souls unto Christ. His works, which he left unto the world as a rich legacy, are here set down.

1. A Commentary on the twentieth Psalm. 2. On the twelfth Psalm. 3. A Method for a Preacher. 4. On the Romans. 5. Of Reading and Meditating the Scriptures. 6. Method of Theology. 7. Theological Topics. 8. Catechism.

OTHER WORKS IN TWO TOMES. TOME I.

1. Of the Study of the Scripture. 2. Of the Institution of Colleges. 3. A Trial of Students. 4. Of Catechizing. 5. Of Justification by Faith. 6. Of Beneficence to the Poor. 7. Of Feasts.

TOME II.

1. Of the Duty of Hearers. 2. Of Providence.
3. Of Self-examination. 4. Of the Marriage of
Ministers. 5. Of the Sacraments. 6. Notes upon
Aristotle's Ethics. 7. Physics. 8. Logic. 9. Rhe-
toric. 10. Arithmetic. 11. Geometric. 12. Cosmo-
graphic. 13. Optics. 14. Astronomy.

SET FORTH AFTER HIS DEATH.

1. Annotations on Isaiah. 2. Commentaries on
the Galatians; 3. Ephesians; 4. Philippians; 5.
Colossians; 6. Thessalonians; 7. Timothy; 8. Titus;
9. Philemon; 10. Jude; 11. Hebrews.

You that desire to lead a life
Free from th' encumbrances of strife,
Draw near, and with a careful brow,
Let brave Gerardus teach you how.
Reader, observe, and thou shalt find,
By travel he enrich'd his mind:
His active heart was always free
To propagate true piety.
He always studied to displace
Errors from the church's face:
He gain'd no envy, but from those
That were religion's chiefest foes.
He would persuade, entreat, advise
His fellow-preachers to despise
Those fruits of idleness which he defied.
Thus lived Gerardus, thus Gerardus died.

THE LIFE AND DEATH OF BENEDICTUS ARETIUS.

As the Lord hath never been wanting unto His church, both in these and in foreign parts, in the stirring up of painful and zealous watchmen for the propagating of His truth, and for the enlightening of the understanding of those whom He had elected unto salvation in Jesus Christ; so He hath not been deficient in procuring the affection of eminent persons towards the same professors, by whose means they have been defended and sheltered against the inveterate malice both of the devil and his members, malicious enemies unto the word of truth. Amongst whom the senate of Berne may justly receive worthy commendation, for the constant love showed unto the zealous professors of the truth; it being indeed the main pillar which doth support the welfare of a commonwealth, and which doth draw down a blessing from heaven upon their intended designs.

In this famous city was Benedictus Aretius born, a faithful and zealous professor of the truth of Christ; being beautified with excellent endowments, both of learning and piety, which did sufficiently testify that he was set apart by the Lord for the winning of many unto Christ.

He spent his youth in his own country amongst the Switzers, wherein he was instructed and trained up in the knowledge of the arts. But aiming at a greater perfection, and labouring for a sounder judgment in the works and writings of other learned and orthodox men, he left his country for a season, and



ARETIUS BENEDICTUS.

UNIV.
OF
MICH.

went unto Marpurg; where, by reason of his eminent gifts and qualities, he gained the love of many learned scholars; and was designed and appointed to read the logic lecture in the same place. Which after he had performed for the space of some years, to the great profit of his auditors, to the never-dying fame of himself, and to the general applause of all the city; having also attained in some measure to that perfection which he had formerly desired, he returned again unto Berne, where he was joyfully received, and by a general consent appointed to open the Scriptures, and to instruct the inhabitants in the way of life. In which exercise he observed such an edifying method, both in his public reading and preaching, that he drew great multitudes of people unto him, who, beholding his proceedings with great admiration, with one consent praised the Lord for sending so learned and so painful an instrument among them, for the planting of the truth in their hearts.

So excellent was his form of teaching that many divines came unto his lectures, not only for the information of their judgments in matters of controversies, but also to learn his method of teaching; which being obtained by some, they proved excellent instruments in the church for the converting of the lost sheep of Israel; and many would not in public make trial of their own parts, before they had continued for a season to be his auditors. His writings were greatly in request, and desired greatly of all that either knew him or heard of him, but especially his labours in divinity. One of his books, called *Examen Theologicum*, came to the press twelve times within the space of three years; which doth declare

the excellency, and how useful and beneficial it was unto the church in those times : and in these days also it is a work fit to be perused of all such as do intend the study of divinity.

After that he had continued this constant course of teaching in the city of Berne for the space of many years, to the great furtherance of the glory of God and benefit of His church, it pleased the Lord to take him unto Himself, and to crown him with a diadem of everlasting glory, with the rest of His holy saints, in the year of grace 1574, the twenty-second of April. His death was much lamented by the citizens of Berne, who received some comfort by the beholding of those excellent and learned treatises which he left behind him, as so many never-dying testifications of his zeal for the advancing of the Gospel of Christ.

1. A Form for Students. 2. Two Tables of the Hebrew Grammar. 3. A Trial for Divines. 4. The History of Valentine the Gentile. 5. A Censure of the Propositions of the Catabaptists. 6. Two Treatises of the Sacred Scriptures. 7. Common-Places of Divinity. 8. Lectures on the Lord's Supper. 9. Commentaries on the four Evangelists. 10. On the Acts of the Apostles. 11. An Introduction unto the reading of St. Paul's Epistles. 12. Commentaries on all his Epistles. 13. On the Revelation. 14. Physical Works, of Compositions and their Degrees.

His name bespeaks him happy, and his worth
Swells high enough to set his praises forth
In ample volumes ; for his soul was lined
With true divinity ; his serious mind

Was always active, labouring to invest
Distressed souls with true angel-like rest.
Let his example teach us how to be
Content in truth, and love divinity;
That so at last we may receive those gains
That daily wait upon celestial strains.

THE LIFE AND DEATH OF JOHN DRUSIUS,

WHO DIED ANNO CHRISTI 1616.

JOHN DRUSIUS was born at Aldenard [Oudenarde], *anno Christi* 1550; was first brought up at school in the city of Ghent; and from thence went to the University of Louvain. But whilst he was following his study hard there, his father was proscribed for religion, and thereby deprived of all his estate, which caused him to fly into England, taking this his son along with him. When he came to London, he met with Cevalerius [Le Chevalier], lately come thither, that was exceeding skilful in the Hebrew. His lectures he attended upon both in public and private; and when Cevalerius was sent to Cambridge to be the professor there, Drusius went along with him, applying himself especially to the study of Greek. Afterwards, when Cevalerius was called back into France, Drusius still accompanied him, and fell hard to the study of the Hebrew: he also privately read the same to two young English gentlemen.

After [a] while he returned to London again ; and when he was purposed to go back into France, he heard of that bloody massacre at Paris, which made him alter his mind ; and having preferment proffered to him, either in Oxford or Cambridge, he chose Oxford, where, for the space of four years, he read Hebrew, Chaldee, and Syriac, with great commendation. After which time he went back to Louvain ; but not long enjoying peace there, he returned to London again ; where he continued till the peace was concluded at Ghent, and then went over into Flanders, and from thence into Zealand, where the states of Holland chose him to be Professor in Hebrew, Chaldee, and Syriac, in the University of Leyden, *anno Christi* 1577. There he married a wife ; and the states of Friesland having newly erected a university at Franeker, they called him thither : in which place he continued, taking great pains, for the space of thirty-one years ; and at length resigned up his spirit unto God, *anno Christi* 1616, and of his age 66.

John Drusius was a great Hebrician sound,
Most meritoriously must here be crown'd
With bays, to his praise : whom for's ability
In Hebrew, Syriac, Chaldee, worthily,
The states of Holland had Professor made
Of him in Leyden, where not long he stay'd,
Being call'd to Franeker University
By the Friesland states, where with great industry
For thirty years he govern'd it with fame,
And then deceased with an honour'd name.

THE LIFE AND DEATH OF JOHN JAMES GRYNÆUS,

WHO DIED ANNO CHRISTI 1617.

JOHN JAMES GRYNÆUS was born at Berne in Helvetia, *anno Christi* 1540. His father was a minister, who died of the plague *anno Christi* 1547. He was brought up at school at Basil, and *an.* 1551 was admitted into the university. The next year he fell sick of the plague; but it pleased God to restore him again, and he followed his study hard. *Anno Christi* 1559 he began to preach, and was ordained deacon. *Anno Christi* 1563 he went to Tübingen, and the year after was made Doctor in Divinity: and the next year after he was sent for to succeed his father in the pastoral charge at Rætela [Rotelen]; where, besides his ordinary labours, he read privately to the deacons twice a week, and God blessed his labours exceedingly.

In the year 1569 he married a wife, with whom he lived contentedly forty years, and had by her seven children. About that time the Form of Concord being much pressed, he fell hard to the study of the Scriptures, and of ancient and modern divines, whereby it pleased God that the light began to appear to him; for hitherto he was a Lutheran; whereupon, declaring his judgment about the ubiquity of Christ's body, he began to be hated of many. *Anno Christi* 1575 he was sent for to Basil, to be a professor in interpreting the Old Testament. There he expounded Genesis, the Psalms, and the Prophets: and God so blessed his labours, that he

healed the difference between the Tigurine [Zurich] and Basilian churches. He had many noble and gentlemen that came out of other countries to sojourn with him. After the death of Lodweck [Louis], prince elector Palatine, Prince Casimir sent for him to Heidelberg, where he read divinity and history almost two years: at the end of which time he was called back to Basil, Sulcer being dead, to succeed him in the pastoral office: which place he discharged faithfully the remainder of his life. At last, after much pains spent in the work of the ministry, in readings in the university, and overseeing of the schools, he began to grow weak and sickly, and his eyesight waxed very dim. He lost also most of his friends, with his wife and children, all but one daughter, and his son-in-law Polanus. He was much tormented with the colic, yet bore all with admirable patience; and in the midst of his pains he said,—

*Ut nunc triste mori est, sic dulce resurgere quondam :
Christus ut in vitâ, sic quoque morte lucrum est :
In terris labor est, requies sed suavis in urnâ :
In summo venient gaudia summa die :*

“As death ’s sad, so to rise is sweet much more :
Christ, as in life, so He in death is store :
On earth are troubles, sweet rest in the grave :
I’ th’ last day we the lasting’st joys shall have.”

After that he fell sick of a fever, which almost took away his senses; but he betook himself wholly to prayer, and tasted the joys of heaven in his soul, continually wishing that he might be dissolved and be with Christ: which desire God shortly after

satisfied, when he had lived seventy-seven years, *anno Christi* 1617. The ministers of Basil carried his corpse to the grave. A little before his death he professed to Dr. Meier that he died in the same faith that he had taught others; that he had earnestly besought God to provide His people of an able and faithful pastor, &c.; concluding, *O præclarum illum diem, cum ad illum animarum concilium cælumque proficiscar, et cum ex hac turbâ et colluvione discedam!* "O happy day, when I may depart out of this troublesome and sinful world, and go to heaven, to those blessed souls before departed!" He used to say, *Pontifici Romano Erasmus plus nocuisse jocando, quàm Lutherum stomachando.* Writing to Chytræus, he said, *Si non ampliùs in his terris te visurus sum, ibi tamen conveniemus, ubi Luthero cum Zuinglio optimè jam convenit:* "If we never see one another again in this world, yet we shall meet in that place where Luther and Zuinglius agree very well together." He used to be up at his study winter and summer before sun-rising, and spent all the day in prayer, writing, reading, and visiting the sick. He was so famous that many princes, noblemen, and young gentlemen came from foreign countries to see and hear him.

And this Grynæus worthy was likewise
That we his noble name should memorize :
Who was a rare divine in Germany,
And made a Doctor in Divinity
At Tübing, and to Basil sent for thence
To be professor, where with diligence
And profitable pains, and in that while
The difference he did reconcile

'Twixt the Basilian church and Tigurine.
At last his labour made his health decline ;
And in his pastoral charge in Basil he
Ended his days in sweet tranquillity.

THE LIFE AND DEATH OF ROBERT ABBOT.

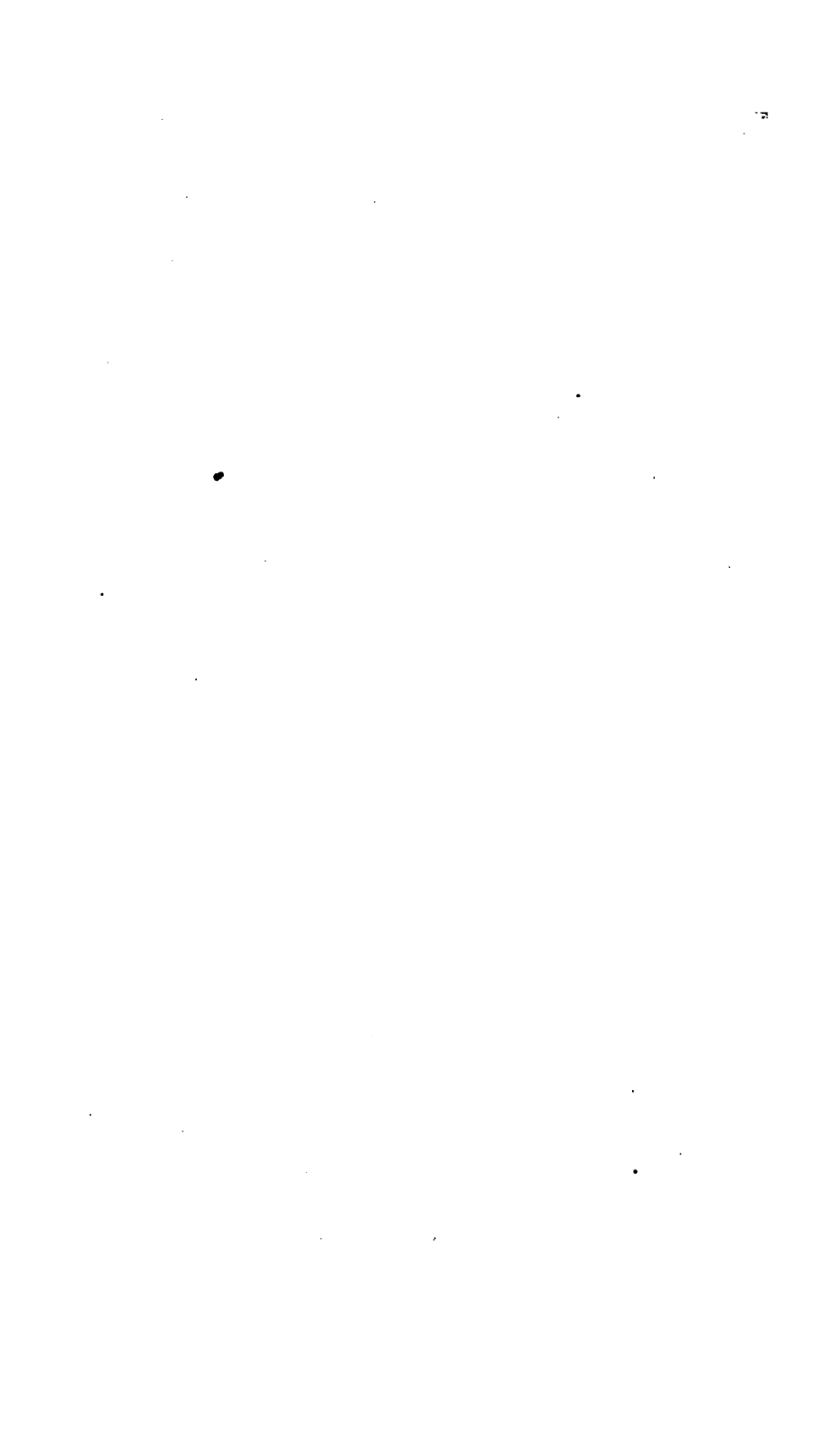
THIS learned and humble man succeeded Dr. Holland in the chair at Oxford ; and herein exceeded him, that although they were both of extraordinary sufficiency and vast, if not immense, reading, yet, as Augustus spake of Cassius, *Ingenium habet in numero*, so it may be truly said of Abbot, *Variam lectionem habuit in numero*, "He had the command of his learning, and the sum of his readings" upon any point which offered itself to his handling, "cast up to his hand;" the other had not so. Whence it came to pass that the diligent hearers of the one received always from him that which they expected; the auditors of the other seldom received what they expected, or expected what they received from him, yet always went away well satisfied from his full table. And I conceive the reason hereof may be this, Abbot desired rather *multum legere* than *multa* : Holland, rather *multa* than *multum*. The meditation of the one wrought upon his reading; the reading of the other wrought upon his meditation; and as it surcharged his memory, so it overruled his invention also. Let both have their due praises ;

Et viridi cingantur tempora lauro.



ROBERT ABBOT.





For Abbot, envy itself will afford him this testimonial, that if his tongue had been turned into "the pen of a ready writer," or all that he wrote upon the history of Christ's passion, and the prophet Isaiah, and the Epistle to the Romans, had seen the light; he had come near unto, if not overtaken, the three prime worthies of our university, Jewel, Bilson, and Reinolds; for he gave to William Bishop as great an overthrow as Jewel to Harding, Bilson to Allen, or Reinolds to Hart.

He was born at Guildford in Surrey, of honest and industrious parents, who lived fifty years together in wedlock; and because they preserved that sacred bond so entire, and kept the marriage bed so undefiled, God poured the dew of His blessing upon it, and made them very happy in the fruit of their body, especially in three of their children; whereof the first was bishop of Sarum, the second archbishop of Canterbury, the third lord mayor of London. In the Catalogue of all the Bishops of England, only Siffred, sometime bishop of Chichester, was consecrated by his brother archbishop of Canterbury. Abbot had this happiness; and more: for, of two of his younger brethren, one of them was advanced to the highest place in the church, and the other to the highest place in the city under his majesty: the youngest of them, Maurice Abbot, had the honour to be the first knight who was dubbed by his majesty's royal sword; the elder of them had yet a greater, to anoint his sacred majesty, and set the crown upon his royal head. But I leave the two other to a better herald to blazon their virtues. Of this our Robert I will endeavour with my pencil to draw the lineaments, whose silver pen I more highly esteem than the

silver mace of the one, or golden of the other. He was not, as St. Jerome writeth of Hilarion, a rose growing from a thorn, but rather a Provence or double rose growing from a single: for his parents embraced the truth of the Gospel in King Edward's days, and were persecuted for it in Queen Mary's reign, (by Dr. Story, of infamous memory,) and, notwithstanding all troubles and molestations, continued constant in the profession of the truth till their death; and all their children, treading in their holy steps, walked with a right foot to the Gospel, and were zealous professors of the Reformed religion; especially George, and this our Robert, whose zeal for the truth, accompanied with indefatigable industry and choice learning, preferred him, without any other friend or spokesman, to all the dignities and promotions he held in the university and church.

He was another Hortensius; his eminent parts were seen and allowed, yea, and rewarded too, upon the first glimpse of them. For, upon an oration made by him the seventeenth of November, the day of Queen Elizabeth's inauguration, he was chosen Scholar of Balliol College; upon the first sermon he preached at Worcester he was made lecturer in that city, and soon after rector of All Saints there; upon a sermon preached at Paul's Cross, Master John Stannop, one of his hearers, having a benefice of great value in his gift, Bingham by name, in Nottinghamshire, took a resolution upon the next voidance of it to confer it upon him, and, the incumbent not long after dying, sent of his own accord the presentation to him; upon a sermon preached before his majesty King James, in the month he waited at court, in the year 1612, news being brought of Dr.

Holland's death, the king most graciously nominated him his successor; and lastly, upon the fame of his incomparable lectures read in the university, *De supremâ Potestate regiâ, contra Bellarminum et Suarezium*, and the perusal of his *Antilogia adversus Apologiam Garnetti*, the see of Sarum falling void, his majesty sent his *cong   d'  lire* for him to the dean and chapter. Thus, as he set forward one foot in the temple of virtue, his other still advanced in the temple of honour.

A curious English poet, making use rather of *licentia poetica*, than *libertas grammatica*, deriveth *Robertus* (our divine's Christian name) from three monosyllables, *ros*, *ver*, and *thus*. Though this etymology be affected and constrained, yet I will make use of it to branch the history of his life into three parts: and first I will consider him as he was *ros* in his country's cure; secondly, as he was *ver* in his university preferment; thirdly, as he was *thus* in his episcopal see.

First, I will speak of him as he was *ros*. *Ros* signifieth "dew," which name very fitly agreed unto him whilst for twenty years he lived obscurely in the country: for as dew doth much good to the place where it falls, and yet makes no noise, so his pains were very profitable in his private cures, yet was not his fame cried up, nor made any noise in the world. Secondly, as dew, dropping on mown grass, refresheth it and maketh it spring anew, so his labours in his pastoral charge much refreshed the consciences of true converts, which had felt the scythe of God's judgments, and made them spring up in hope and "newness of life." Thirdly, as dew, distilling in silver drops, mollifieth the parched ground, so his heart, melting into tears in many penitential exhort-

ations, mollified the stony hearts of those who had been before most obdurate in their sins. Lastly, as dew that falls from heaven returns not thither back again, but enricheth the soil, and makes fruitful the earth; so his pains, wheresoever he bestowed them, were never sterile, but brought much fruit of comfort both to himself, and of knowledge in the mysteries of salvation to his hearers.

In this time of his retired privacy he printed "A Mirror of Popish Subtilties;" "The Exaltation of the Kingdom and Priesthood of Christ:" and first he rough-hewed, and after polished and published, his exquisite tract entituled, *Antichristi Demonstratio*, which was not only highly commended by our learned Andrewes, bishop of Winton [Winchester], but so esteemed by King James (a second Solomon) that of all the fruitful trees in our Paradise he chose to graft his meditations upon the Apocalypse upon Abbot's stock; commanding that his comment upon the seventh, eighth, ninth, and tenth verses of the twentieth chapter of the Apocalypse should be joined unto the end of Abbot *De Antichristo*; and at the last impression of the said book at London, 1608, it is printed after the end of the twelfth chapter, before *Elenchus Caputum* of the said book; an honour which his majesty did to no other of the great clerks of this kingdom. Like as Mary Magdalen's spikenard was so mingled with the ointment of the Gospel by our Saviour's precept, that whosoever smelt the one could not but resent* the other; so King James's savoury meditations are inserted into Abbot's contemplations of Antichrist, that whosoever distasteth not the one cannot but well relish the other.

* ["Perceive the odour of:" an old meaning of the word.—ED.]

To these his labours, which made the press sweat again and again, I must add his most accurate Commentary upon the Epistle to the Romans; which he ran through all, not with brief notes as others, but large sermons upon every verse; in which he handled, as his text gave him occasion, all the controverted points of religion at this day, and he enclosed the whole magazine of his learning. And great pity it is that the church should be deprived of such a treasure; considering St. Austin's observation is true: "The truth is neither mine, nor thine, nor his, but all of us have a right to it, whom Thou callest to the communion thereof, threatening to deprive us of it if we keep it private." They therefore who withhold this work from the public view, as they wrong the church in general, so in special the city and cathedral church of Worcester, to which he bequeathed it as a kind of legacy, as the author's own words, in his Dedicatory Epistle to Bishop Babington, printed with his Sermons upon Psalm cx., import: "I will endeavour, as opportunity may serve, to present to their eyes" (meaning his hearers at Worcester) "the things that did once affect their ears, and to make others also partakers of them;" and a little after in the same Epistle: "I am willing to express my affection to that city wherein I have bestowed the greatest service of my life, and wherein I assure myself that a few names there are at least, I hope many, that shall be my crown and rejoicing in the day of the Lord Jesus."

I have considered him as *ros*, according to the first syllable of his name. Now let us view him according to the second, as *ver*, or "spring;" first passively, then actively. First, as *ver* in himself: when taken as a choice plant and set in the famous nursery of

learning and religion, the University of Oxford, he thrived exceedingly, springing and growing from one profession to another, from one degree to another, from an artist to a divine, from a Bachelor to a Master, from a Scholar of Balliol College to a Fellow. Though this were the time wherein he replenished his storehouse of good literature, both Divine and human, yet, knowing that this kind of provision is like the oil in the widow's cruse, which filled still by emptying, and like the loaves, John vi., which multiplied by distributing; he joined practice with his contemplation, and, by lecturing first at All-hallows, and afterwards at Abbingdon, he increased his store and stock of saving knowledge: and thus he was *ver* passively in himself. But when by Bishop Bancroft's means he was called to be governor of Balliol College, and much more after when he was advanced to the chair, he was *ver* actively, and caused a "spring" in others; for then, as a careful and skilful gardener, he set his nursery with the best plants, making always choice of the towardliest young men in all elections; and when he had set them, he took such care to water and prune them that in no plot or knot in the famous nursery of the University of Oxford there appeared more beautiful flowers, or grew sweeter fruit, than in Balliol College whilst he was Master. What should I speak of his diligent reading to his own scholars, and his continual presence at public exercises, whereby he both countenanced the readers, and encouraged the hearers?

.....*Urget præsentia Turni.*

His first and chief care was to plant the fear of

God in the hearts of all the students in his college; knowing well that as God is the Father of all things, so religion is the mother of all virtues; and little hope there is that they will take any care to observe the statutes of these founders, who regard not His statutes who is the Founder of all nature and grace, and "bears up the pillars" of the whole world. To imprint His laws, therefore, in their minds, besides the holy example of his strict and regular life, and continual admonitions and godly exhortations to study the Scriptures, and "exercise" themselves in them "day and night," he took special care of public prayers, from which himself was never missing, if he had his health, though the mornings were never so dark, and the season bitter; and finding some inconvenience in the absence of many of his company at evening prayer, pretending divers occasions of business, he altered the time of those prayers, putting them off from five of the clock in the afternoon until eight of the clock at night; and immediately after prayers he commanded the gates to be locked, to prevent or at least discover all noctivagators.

Next to piety, he most desired to settle peace in the college, and extirpate all faction, which had been for a long time the bane of that society. For Dr. Lily, his immediate predecessor, was in some sense not free from, *lilium inter spinas*, "a Lily among thorns;" and, which was worse, it is thought he cherished them for private ends of his own. But Abbot, who had learned from his and our Master that "blessed are the peace-makers," and that "a house divided within itself cannot stand," laboured by all good means to cement all parties, and make up all the breaches he found; wherein God so blessed

him that, by reconciling them one to another, he united them all fast to himself; and he gained more every way by angling in the clear stream, than his predecessors had done by fishing in troubled waters.

Thirdly, because he learned from St. Jerome that intemperance in diet *facile disponat in libidinem*, he every week viewed the buttery book; and if he found lavish expense upon any man's name, he would punish him severely for it. Yet was he tender and compassionate to those who were of weaker constitutions of body; and he not only permitted them to have such meats dressed for them as might irritate their weak appetite and strengthen nature, but he sent to them often from his own table; and if any were visited with sickness, he took care of them as if they were his own children, and his house was as an apothecary's shop to furnish them with all such things [as] they needed.

During the time of his mastership in Balliol College, he finished his answer to William Bishop, seminary priest, entituled by the pope "bishop of Chalcedon." This nominal bishop of an aerial diocese took upon him to refute Master Perkins's "Reformed Catholic:" but our Abbot so refuted his refutation, and so learnedly, copiously, solidly, and perspicuously handled all those main heads of controversy which his adversary touched upon, that many judicious Protestants heartily wished that William Bishop had run through all the above mentioned "Reformed Catholic;" for then we should have had in our Abbot's encounter with him a whole system and body of controversies exactly discussed, and the truth of reformed religion in all points solidly and

substantially confirmed by Scriptures, fathers, and reason.

When Hannibal set upon Minutius at an advantage, and put him to some distress, Fabius Maximus brings out his forces against Hannibal, and puts him to flight; and Hannibal himself was enforced to confess, that if he gained any thing upon Minutius, he lost it and a great deal more by Fabius Maximus. This William Bishop's conscience told him; and therefore, finding himself unable to deal with Abbot at sharp, he challenged him to fight with him at dull and rusty, foils,—I mean, foul language and scurrilous sarcasms, like the orators taxed by Quintilian, *qui causarum vacua convitiis explebant*.

At the end of that his masterpiece, he added, *vice coronidis*, a singular treatise entituled, "The true ancient Roman Catholic," which he dedicated to Prince Henry, who so thankfully accepted this his present, that he returned him many thanks in a letter written with his princely hand, and promised his helping hand upon the next voidance to lift him up higher in the church. And though by the prince's untimely death this most able champion of the truth sank much in his hopes, yet within a few years he was raised up first *ad cathedram doctoralem*, and then *episcopalem*; for, Dr. Holland exchanging this life for a better in the year of our Lord 1612, Abbot was thought the fittest man to succeed him in that chair, in the judgment of all men, save his own, who ever undervalued himself, and, after this place was conferred upon him, refused it till his brother procured a mandate from the king to him to hold it. And then being put into the chair as it were by force, he so well filled and furnished it that all men

gave him that epilogue which St. Jerome giveth: *Ne-potianus ideó magis erat dignus quódse profitebatur indignum*: he "was by so much the worthier, the less he knew his worth;" for contempt of honour makes it more due, and humility in excellency excels excellency itself.

And here the third time he made good the second syllable of his name, *ver*; for partly by sermons *ad clerum*, partly by his learned lectures, partly by his judicious moderating divinity disputations, partly by his exquisite tractates printed a little before his death, he caused such a "spring" among divines as was not seen in many years before. I will not revive his contentions with Dr. Howson concerning the Geneva notes, and clearing Calvin from Arianism, because they are dead long since, and were honourably buried by King James; by whose command Dr. Howson being sharpened, turned his edge from Geneva to Rome, and, in the next sermon he preached at St. Mary's, fell fierce and foul upon the pope himself, threatening to loosen him from his chair, though he were fastened thereunto with a tenpenny nail.

Neither will I relate much of his farewell oration at his parting from the university, because I could not light upon a perfect copy thereof, but a few fragments only; and fragments, though of dainty dishes, please not the palate of most men. Yet, to give you some taste of it, thus he began: "*Salve, veneranda mater, academiarum decus et gloria; continere me non possum quin exultem animo, beatumque me prædicem, cui in felicissimo omnium gymnasiorum discere pariter et docere datum est. Mille ego tibi salutes, mille felicitates, prosperitates omnes et successus exoptare nunquam desinam. Tibi hoc negotium sub*

potentissimi principis auspiciis agitur, tibi repetitus labor hic, cui pro te aliquando in scholis tuis sudatum est. Id nempe agitur, ut cavere discant alumni tui Arminios, Bertios, Grevinchonios, et reliquos istos scriptitores quos pruritus ingeniorum occupat ut in assuetis nunquam acquiescant, nunquam se aliquid esse credant, nisi novitate singulares sint. Qui vult uno esse animo cum ecclesiâ Anglicanâ, par est ut studia inchoet ab ejus doctrinæ notitiâ, quam ejusdem ecclesiæ esse constat; legat in primis e digerat Articulos religionis quibus subscribimus omnes; illorum recolat explicationes quæ continentur in Homiliis; Catechismos consulat ea quæ publicâ ejus autoritate prodierunt, apologiam ecclesiæ Anglicanæ, et omnes ejus defensiones per illustres viros Jewellum, Fulcum, Reinoldum, et Whitakerum; Calvini Institutiones, opera reverendissimi Whitgifti, et in primis venerabilis Hookeri, nullo modo omittantur. Qui verò, his omnibus relictis, confert se ad Magistrum Sententiarum et Thomam Aquinatem, et hujus farinæ theologos, acquid aliter fieri potest, quàm ut Papismo inficiantur, qui primum lac sugunt ab istis uberibus? Neque tamen scholam penitùs excludo, imò, omnimodo adhibendam sentio, sed ita ut sit ancilla, non domina, et afferenda ad illam fidei doctrina, non inde referenda; sit asina quæ te portet; quòd si te inequitet, illa in salebras et præcipitia te ducet." And after singular directions for students, and passionate expressions of his love to the university, thus he concluded: "Spero ego de te, spero de tuis, optima charissima mater mea; utinam vigeas, utinam floreas magisque ac magis crescas in columnam fidei, firmamentum veritatis, usque ad adventum Jesu Christi."

We have felt him as “dew” softly distilling in his private cures, according to the first syllable of his name *ros*, and viewed him also as the “spring” growing and flourishing in the university, according to the second, *ver*. Now let us scent him as “frankincense” sending forth a most fragrant smell in his diocese, according to the last monosyllable, *thus*.

Frankincense, though it be often used in private houses, where the rooms are dankish, yet it is most proper for the church, and, of all churches, for the cathedrals, where is the greatest concourse of people, and the service performed with most solemnity. Here therefore, consecrated as it were in a golden censer, he burnt most fragrantly in his meditations, ejaculations, sermons, and exhortations, breathing out *odorem vitæ ad vitam*, through all the bishopric of Sarum. Other bishoprics were voiced upon him, as of Lincoln and Coventry and Lichfield; but the business of the *nullity* made a nullity for a time in his grace’s good intentions and our bishop’s hopes, insomuch that King James, of blessed memory, when Dr. Abbot, newly consecrated bishop of Sarum, came to do his homage, his majesty spake pleasantly unto him after this manner: “Abbot, I have had very much to do to make thee a bishop; but I know no reason for it, unless it were because thou writest against”—viz., William Bishop, a Popish priest, whose Refutation of Master Perkins’s “Reformed Catholic” this our Abbot had not long before solidly refuted. After his consecration at Lambeth, and his homage done at court, he took the university in his way to Sarum; and there taking his leave of his mother, he was accompanied with all his brethren, the heads of colleges and halls, and of other his Oxford friends of good

rank and quality, till about the edge of his diocese they left him, with tears in their eyes, *erumpentibus præ dolore*; and the clergy and gentry of Sarum met him with tears also in their eyes of another kind, *emanantibus præ gaudio*. As he came into the city, he was entertained with eloquent speeches, which he answered extempore in the same language they were made unto him; and with worthy presents, which were thankfully accepted; and the next Lord's Day following he offered his first-fruits in the temple, taking for his text the word of the Psalmist, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." (Psalm xxvi. 8.)

After he had verified the words of his text in the person of David, his sermon ended, he verified it in himself, and made a demonstration that he loved that house of God, not in tongue only and in word, but in deed and verity; for, viewing exactly that beautiful fabric, and finding it very much in decay, partly through the negligence of his predecessors, and partly through the covetousness of the dean and prebends, who filled their purses with that which should have stopped the chinks in the walls, he sent a peremptory summons for all the prebends; and partly by a seasonable admonition, partly by increpations and threatenings, partly by reviving an old statute *de quintâ parte prebendarum*, he drew from them £500, which was all spent in the reparation of that church. And after the repairing of the material temple he wholly laboured in repairing of the spiritual temple, both by doctrine and by discipline, visiting his whole diocese in his own person, and preaching every Lord's Day, whilst he enjoyed his health, either in the city or in the neighbour towns.

The last text he handled was John xiv. 16: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever:" upon the first proposal whereof, as many of his hearers presaged his departure from them, so indeed proved it his last and farewell sermon; for, soon after he came out of the pulpit, he fell into grievous fits of the stone, which first stopped the passages of nature, and within a few days shut up all the offices of his senses. So was his hour-glass contrary to all other, the sooner run by being stopped with sand or gravel; for by his perpetual sedentary life such a stone was bred in his kidneys as no strength of nature or skill of art could remove, but, there still remaining, put his patience to the test, and by extremity of pain and torment in a short space took away all sense of pain and life together.

Whilst he lay thus, as it were upon the rack, in insufferable torture of body, his soul was at great rest and ease; for the assurance of heavenly things caused him most cheerfully to part with earthly, and the quick sense he had of the powers of the life to come deadened the sense of his bodily pains. Many yet living are much revived to recollect those his last admonitions and godly exhortations; those, I say, who came to visit him upon his death-bed; who were not a few; and among others the judges, being then at Sarum in their circuit. To them he communicated out of his rich treasury of learning and devotion most Christian and grave advice; and amongst many points he discoursed on before them, he insisted very much upon the benefit of a good conscience, rendering many thanks to his Creator for the great comfort he felt thereby now in his ex-

tremity, and admonished all that heard him so to carry themselves in their most private and secret actions as well as in their public, that they might obtain that at the last which would stand them in more stead than what all the world could afford besides. With these his godly admonitions and exhortations and episcopal benediction and prayers, together with the pain of his disease, being quite spent, he lay as it were slumbering, with now and then a short ejaculation, lifting up his eyes and his hands towards heaven, for the space of two or three hours; and at the length, March 2nd, 1617, between the hours of seven and eight, gave up the ghost, with these words, "Come, Lord Jesu, come quickly; finish in me the work that Thou hast begun. *In manus Tuas, Domine, commendo spiritum meum, quia Tu redemisti me, Deus veritatis. Salvum fac servum Tuum, qui in Te solummodo sperat et confidit: fiat misericordia Tua, Domine, super me. In Te, Domine, speravi: non confundar in æternum.*"

The Thursday following his funeral was solemnized in the cathedral church over against the bishop's seat, where he was buried, not so much in earth, as in water; I mean, the tears of the clergy, and all the inhabitants of Sarum, which they shed in great abundance for his loss, as they had great reason. For, whereas there are three virtues which most endear a good bishop to his diocese,—diligence in his pastoral charge, bountiful hospitality, and a lovely and lowly carriage even towards his inferiors; in all these three Abbot excelled. First for his humility: all they that knew him either under hatches, or upon the deck, or sitting at the stern of the church, found no difference in him: he was the same man in his

private cures, and in his doctoral chair, and in his episcopal seat. As a violet, whether it be set lower or higher in the bank, retaineth still the same scent, so, whether he were set lower or higher in the church, he kept close to the earth, and retained his sweet, meek, and humble disposition.

As for hospitality, besides his extraordinary entertainment of the earls of Pembroke, Hertford, Montgomery, the Lord Arundel of Wardour, the judges of assizes, the justices at the sessions, the mayor and his brethren, and dean and chapter; he feasted all the poor at Christmas. There being in the city of Salisbury three parishes, he bid a hundred couples every day at the least: so that, besides the poorest of all, which were his guests on Christmas Day, all the rest of the needy in the city filled up the other three spare holy-days. What should I speak of his charity to the prisoners, whose bowels he refreshed three times every week at least, their lamentable cries piercing as deep into his heart as "the iron entered into their souls."

Lastly, for his diligence in his pastoral charge, and his faithful and continual dispensing the mysteries of salvation, I might here raise a "cloud of witnesses,"—not only his thronged auditories at Oxford, Abingdon, Worcester, and Bingham, but his numerous sermons, Commentaries, and other tractates of divinity, which he hath left behind him, some in manuscripts, some printed.

THE MANUSCRIPTS ARE THESE.

1. A Sermon preached at St. Mary's concerning the Vindicating of Geneva Bibles from Judaism and Arianism.
2. Three Sermons in English: one preached

at Paul's Cross, entituled The fruitless Fig-tree; the other two, in the cathedral church of Worcester, upon the Second of Tim. iv. 7, 8. 3. Divers Latin Sermons. 4. Lectures upon Chapters xxvi., xxvii., xxviii. of St. Matthew, containing the Story of Christ's Passion, Death, and Resurrection. 5. A Commentary upon the Prophet Isaiah, from the first Chapter to the fifteenth Verse of the thirtieth. 6. A Commentary in Latin upon the whole Epistle to the Romans. 7. A brief Examination of Mr. Bishop's Reproof of the Epistle Dedicatory and Preface to the Answer of his Epistle to the King. 8. A Preface to the Reader, to be interposed between the Epistle Dedicatory of his book *De Antichristo* and the first chapter of the same book.

THE PRINTED ARE THESE.

1. A Mirror of Popish Subtilties, written against a cavilling Papist in the behalf of one Paul Spence: dedicated to Bishop Whitgift. London, 1594. 2. The Exaltation of the Kingdom and Priesthood of Christ, being a Commentary upon Psalm cx.: dedicated to Gervase Babington, Bishop of Worcester. London, 1601. 3. *Antichristi Demonstratio*, dedicated to King James. Printed at London first, 1602; and after, 1608. 4. A Defence of The Reformed Catholic of Master William Perkins lately deceased, against the bastard Counter-Catholic of Dr. Bishop, Seminary Priest: dedicated to King James. The first part printed, 1606; the second, 1607; the third, 1609. 5. The true ancient Roman Catholic: dedicated to Prince Henry. Printed, London, 1611. 6. The old Way: a Sermon preached at Oxford, the eighth of July, being Act Sunday: dedicated to Archbishop

Bancroft. Printed at London, 1610. 7. *Antilogia adversus Apologiam Andreæ Eudæmon. Johannis Jesuitæ pro Henrico Garnetto Proditore*, dedicated to King James. Printed at London, 1613. 8. *De supremâ Potestate regid Exercitationes habitæ in Academiâ Oxoniensi*. Printed after his death, and dedicated by his son to George Abbot, archbishop of Canterbury. Printed at London, 1619. 9. *De Gratiâ et Perseverantiâ Sanctorum Exercitationes habitæ in Academiâ Oxoniensi*: dedicated to Prince Charles. Printed, London, 1618. 10. *In Richardi Thompsoni Anglo-Belg. Diatribam de Amissione et Intercisione Justificationis et Gratiæ, Animadversio brevis*. Printed, London, 1618.

As he perfected this last work, (March 2nd, 1617,) he finished his course upon earth; which the archbishop his brother hearing, commanded me, then his chaplain in house, to affix the Attestation here ensuing; which I drew according to brief notes written in English under his grace's own hand; of which I may say, as the orator doth of his Oration *De Haruspicum Responsis*:—*Oratio omnis fuit non authoritatis meæ, sed publicæ religionis: mea fuerunt verba fortasse plura, sententiæ quidem omnes archiepiscopi.*

ATTESTATIO.

EN tibi, Christiane lector, viri (absit verbo invidia) supra omnem invidiæ aliam positi cantionem cygneam, cum quâ animam exhalavit. Quòd si, ut esse Phœbi dulcius lumen solet jamjam cadentis, ita cariora sint illustrium virorum jam abeuntium scripta, hunc libellum summo in pretio habeas oportet, quem scias eximii Doctoris ejusdemque antistitis reverendi

postremâ curâ elucubratum. Etenim dum opus hoc ad umbilicum ab ipso authore productum jam exit in lucem, ipse ex hâc luce ad cœlestem migrat: nempe, commodissimâ ecclesiæ militanti jam modò præstitâ operâ, ad triumphantem evocatur ecclesiam, ac à gratiæ Divinæ defensione confestim ad Divinæ gloriæ fruitionem transvolat; satur magis studiis et lucubrationum suarum famâ quàm annis, diuque non tam fuisse quàm vixisse credendus. Vita enim, definiente Plinio, vigilia est, quam præsul hic noster perpetuam sacræ theologiæ studiis videtur impendisse. Nam posteaquam in celeberrimâ Academiâ Oxoniensi pectus penitùs imbuisset optimarum artium cognitione, et linguam stilumque scitè procudisset, utrumque Deo dedicavit, et reliquum ætatis tempus transmisit, partim sacris concionibus ad populum habendis, quibus suggestum; partim prælectionibus dictandis, quibus cathedram doctorem; partim scriptis suis limandis, quibus prelum plurimùm locupletavit. Consedit clarissimi theologi diu nomen, et industria, ac intra angustos privatæ parochiæ limites aluit eam gloriam, quam haud ita multi nostro seculo sunt assequuti. Tandem viginti annos officio pastoris et ecclesiastico munere egregiè perfunctus, à serenissimâ regiâ maiestate in arenam protractus est, ut in religionis reformatæ causâ de gravissimis seculi nostri controversiis cum præcipuis pontificis Romani pugilibus dimicaret. Quâ quidem in arenâ non tantùm adversarios suos Bishoppium et Eudæmonem Joannem, sed et hominum de se opinionem superavit.

Non multò post ab eodem serenissimo Rege Jacobo cathedræ theologiæ in alma Academia Oxoniensi præficitur: quam quidem dignitatem cum summâ

dignitate quinque annis sustinuit. Ad extremum fidelissimi pastoris et eximii professoris laude cumulat, ad apicem episcopalem evehitur, diocesi Sarisburiensi ei demandatâ, quam annis non amplius duobus et tribus mensibus administravit. Dum verò non solùm publicis curæ episcopalis occupationibus implicatur, sed et privatis studiis theologicis penitùs pertinaciùsque adhæret, ex sedentariâ vitæ ratione calculo intra renes concepto gravissimè laborat; ac annum jam agens quinquagesimum octavum, cùm ejusdem morbi paroxysmo ultimo per aliquot dies protracto invictâ patientiâ conflictatus esset, tandem, non sine ingenti cleri sui populique luctu, et penè incredibile Salisburiensis civitatis mœrore, placidè in Domino conquiescit. Imminente morte convocat domesticos; et fidei suæ professionem interruptis ac moribundis vocibus exorsus, cùm amici monerent huic ut supersederet labori, extare enim doctrinæ ac fidei suæ in scriptis à se editisque operibus confessionem, annuit; et scripta sua omnia suprêmâ hâc voce obsignavit: *Ille, inquit, fides quam scriptis meis propugnavi, veritas Dei est; in ejusque assertionem morior.*

Scripsit autem varia, cùm Latino tum vernaculo idiomate: quibus illud Solomonis elogium de *aureis pomis in calathis argenteis*, videtur aptissimè posse accommodari. Auream enim rerum optimarum, ex Sacrosanctis Scripturis, patribus, et conciliis ab ipso congestam, supellectilem argenteus includit et illustrat dictionis candor. *Sine quo, licet causa veritatis, ut eleganter Lactantius, defendi possit, ut est à multis sæpe defensa, tamen claritate ac nitore sermonis illustranda et quodammodo edisserenda est, ut potentiùs in animos influat, et vi suâ instructa, et luce orationis ornata.*

Certè hic noster (quod præcipit Quintilianus)

non tantum fortibus, sed et fulgentibus armis contra hæreticos pariter schismaticosque dimicat. Nec hoc, quod præ manibus est, opus penè posthumum, aut eloquii nitore aut argumenti dignitate, reliquis ejusdem authoris cedit. In quo pius antistes *ὀρθοδοξίας* simul et *ὁμοδοξίας* inter ecclesias Reformatas tuendæ zelo flagrans, muros Hierichuntinos à Pelagio olim exstructos, et à sanctis patribus dirutos, nuper verò a Jesuitis, ac nûperrimè ab Arminianis restaurari cœptos, non corneâ, sed argenteâ tubâ demolitur. Ita enim veritatem catholicam densissimis Sacrarum Scripturarum et sanctorum patrum testimoniis ac validissimis rationibus communit, et contra præcipua Semipelagiorum argumenta, sive Arminii, sive Thompsoni limâ rasa recenti, penitus obterit et profligat, ut modestis ingeniis, et à partium studio alienis, hoc libello non dubitemus abundè hæc in parte iri satisfactum. Cum Arminio, ut extero et adversario remotiore, velut eminùs pugnat; cum Thompsono verò, ut domestico in ecclesiæ Anglicanæ venis et visceribus hærente, comminùs congregitur, et tractatuli illius heterodoxi, quo justificationis gratia interciditur, ita nervos omnes incidit, ut qui posthac in Thompsoni *Diatribam* inciderit, Diogenis Zenonis *Diatribam* dicterium meritò poterit usurpare,—Thompsonianam hanc *διατριβήν* esse *κατατριβήν*.

Vale, benevole lector, in Christo; et cùm opus hoc authoris causâ amplectere, tum authorem operis causâ pio studio proseguere.

Meo textu, non meo filo. DANIEL FEATLEY, S. T. P., archiepiscopo Cantuariens. à sacris.

ENGLISHED THUS.

“Thou hast here, Christian reader, presented unto

thee the swan-like song of a man (let none quarrel [with] the phrase) above the reach even of envy itself, with which he expired. If then, as the glimmering light of the setting sun renders more delight to the eye of the beholder, so the works of dying men are by so much the more endeared unto us; thou canst not choose but value this book at the greater rate, which thou mayest understand was perfected by the last care of a learned Doctor and right reverend prelate. For so soon as the author had finished the piece, and brought it to this light, he himself passed to the light celestial: having fitted his labour for the benefit of the church militant, he was called to the church triumphant; and caught up immediately from his defence of Divine grace, to the fruition of Divine glory. Laden he was more with learning and the fame of his most accurate works than with years, and to be thought rather to have *lived* long than continued long among us. For our life, as Pliny defines it, is a watch, which this our prelate seemed wholly to employ in the study of theology. For after that, in the renowned University of Oxford, he had furnished himself with the knowledge of the best arts, and had exquisitely fashioned both his tongue and pen, he wholly devoted them both unto God, and dedicated the rest of his ensuing life, partly to public preaching, wherewith he honoured the pulpit; partly to the reading of public lectures, with which he illustrated the Doctor's chair; and partly to the composure of his own learned writings, wherewith he wonderfully enriched the press. Long was the fame and industry of this reverend divine locked up in obscurity, and for which, in the narrow limits of a private parish, he nourished that of glory

whereunto few of our times have arrived. Afterwards, when for the space [of] twenty years he had industriously executed the office of a pastor and preacher, by sovereign command he was required to encounter the chiefest of the Roman champions in the defence of the Reformed religion, concerning the greatest controversies which our times have produced. In which contest he not only overcame his adversaries, Bishop and Eudæmon, but far surpassed the opinion which the world had before conceived of him.

“Not long after, by the same our most gracious sovereign King James, he was advanced to be Doctor of the Chair in the famous University of Oxford; which eminent place in the University he held with great reputation. At length, having been famed for a faithful Doctor, and an accurate Professor of Divinity, he was promoted to the episcopal see of Salisbury, which he governed but for the term of two years and three months. For whilst he was not only wrapped in the public affairs of his episcopal government, but also continued most sedulous and industrious in his private studies of divinity, that sedentary life of his brought him to the terrible disease of the stone in his kidneys; wherewith being grievously tortured for some weeks, and now having attained the fifty-eighth year of his age, after good proof of his unconquerable patience in the extremity of his last fit, he sweetly slept in the Lord, to the infinite sorrow both of the clergy and laity within his jurisdiction, and laments almost incredible of the whole city of Salisbury. When death approached, he gave command that his family should be called together; before whom, with broken speeches in the language of a dying man, beginning to make a profession of

his faith, his friends advised him to spare that pains, since an ample testimony both of his faith and learning lived extant in his works. He yielded to their advice, and signed all his works with these his last words: 'That faith which I have defended in my writings, is the truth of God; and in the avouching thereof I leave the world.'

"Many works he set forth both in Latin and our mother tongue; to all which that testimony of Solomon may be fitly given, 'They are apples of gold in pictures of silver.' For the silver brightness of his eloquent style expresses and gives a lustre unto those golden pieces of his accurate invention and rich materials furnished out of Scriptures, fathers, and councils. Now, although, as elegantly says Lactantius, the cause of truth may be defended without eloquence, as it hath been often, yet it ought to be illustrated by the nitour and clarity* of a perspicuous style, so that it may sink deeper into the mind by its own strength and the help of the oratory.

"Truly, this our champion hath fought against both heretics and schismatics, 'not only with strong, but also' (as Quintilian advises) 'with glistening weapons.' Nor doth this present work of his, (though born after his death,) either for a fluent style or weighty matter, come short of the others. In which this godly prelate, burning with zeal both to defend the doctrine of truth and unity in the Reformed churches, not with rams'-horns, as it were, but with a silver trumpet hath demolished those walls of Jericho that were first raised by Pelagius, and then battered down by the holy fathers, but again of late times begun to be repaired by the Jesuits, and last of

* ["Lustre and clearness."—Ed.]

all by the Arminians. For he hath so fortified the catholic truth with the strongest testimonies of the Sacred Scriptures and the holy fathers, and with such powerful reason, against the chiefest arguments of the Semi-Pelagians, lately furbished over with the file of Arminius or Thompson, that we doubt not but this very book alone will abundantly satisfy all persons of modest ingenuity whatsoever. He fights with Arminius, as with a foreign and more remote adversary, at a kind of distance; but with Thompson he closed and grapples, as with a domestic, fostered in the bowels of our church of England; and he hath so enervated that pamphlet of his, which ‘cuts off’ the grace of justification, that for ever hereafter whoso shall fall upon Thompson’s *Diatriba*, he may justly make use of the censure of Diogenes upon Zeno’s *Diatriba*: This Thompson’s *Diatriba* is truly *Catatriba*: that this his ‘Pass-time,’ as he terms it, (sporting himself with the Precisians, being himself one of the ‘concision,’) is a ‘Waste-time.’

“Courteous reader, farewell in the Lord. Make much of the work for the author’s sake, and of the author’s memory for the work’s sake.”

Surrey, Oxford, Sarum claim
 Their several interests in our Abbot’s name.
 Surrey bore him, Oxford bred him,
 Sarum (ripe for high promotion) led him
 To honour’s chair: to whom he gave
 More lasting honour than he could receive.
 This, like a momentary blaze,
 Lent a fair light, but vanish’d with his days:
 But that, like Titan’s brighter flame,
 Continues co-eternal with his name.

Nor is 't the *least* addition to his glory
That learned Featley's pen hath writ his story.

THE LIFE AND DEATH OF WILLIAM COWPER,

WHO DIED ANNO CHRISTI 1619.

WILLIAM COWPER was born in Edinburgh; and at eight years old was sent by his father to Dunbar school, where in four years he learned the whole course of grammar, and profited above his equals. And at that time did God begin to reveal Himself to him. Many times in the school he lifted up his heart unto God, begging of Him knowledge and understanding: and always as he went to church, he sent up his ejaculation to heaven, "Lord, bow mine ear, that I may hear Thy word!" At his entry into his thirteenth year, his father sent for him home to Edinburgh; and presently after he went to St. Andrews, where he continued to his sixteenth year in the study of philosophy, but made no great progress therein. Yet the seed of grace was still working in him, inclining him to a careful hearing and penning of sermons and other theological lectures. During his abode there, Satan, working in corrupt nature, sought oft to trap him in his snares; but, as himself testifies, the Lord in mercy forgave the vanities and ignorances of his youth, and preserved him from such falls as might have made him a shame to the saints, and a reproach to his enemies.

At the age of sixteen years, he returned to his

parents at Edinburgh, who proposed to him sundry courses of life : but his heart was still inclined to the study of the Holy Scriptures ; whereupon he resolved to go into England ; and the Lord provided him a place at Hoddesdon, eighteen miles from London, (just as he had spent all his money which he brought with him out of Scotland,) where he was entertained by one Master Guthrie, a Scotchman, to assist him in teaching of a school. There he remained three quarters of a year ; and then, having occasion to go to London, he was unexpectedly called to the service of Master Hugh Broughton ; with whom he continued a year and a half, and daily exercised himself in the study of divinity.

At nineteen years old he returned again to Edinburgh, where he lived with his elder brother, then one of the ministers in that city ; who much furthered him in his former studies. At last he was required to give a proof of his gifts privately ; which he did in the New Church, before Master Robert Pont and Master Robert Rollock, and some others ; by whom he was commanded to preach in public also. Being twenty years old, he was sent by the authority of the General Assembly which met at Edinburgh, to be the pastor at Bothkennar in Stirlingshire. When he came thither, he found in the church, besides ruinous walls, neither roof, nor doors, nor pulpit, nor seats, nor windows ; yet it pleased God to give such a blessing to his ministry, that within half a year the parishioners, of their own accord, built and adorned the church in as good a quality as any round about it. There he continued seven or eight years, yet subject to great bodily infirmities, by reason of the wetness of the soil, and

the moistness of the air: and in that time did God begin to acquaint him with His terrors, and with inward temptations, so that his life was almost wasted with heaviness; yet thereby he learned more and more to know Christ Jesus.

About that time there was a General Assembly of the church at Perth; unto which some that lived in the north of Scotland sent, to desire that a minister might be sent unto them; whereupon the Assembly appointed Master Cowper for that place, and accordingly wrote to him by Master Patrick Simpson, who, coming to Stirling, delivered to him the letters from the Assembly and the town, containing his calling to the ministry of that place; and shortly after the town sent their commissioners to transport himself and family thither. In that place he continued doing the work of the Lord for nineteen years together, where he was a comfort to the best, and a wound to the worser sort. Besides the Sabbath days, he chose thrice a week to convene the people together in the evenings, viz., Wednesdays, Fridays, and Saturdays, for preparation to the Sabbath; upon which days they had no preaching in the morning. Concerning which meetings himself writes, that "it would have done a Christian's heart good, to have seen those glorious and joyful assemblies, to have heard the zealous cryings to God amongst that people, with sighings, and tears, and melting hearts, and mourning eyes." And concerning himself he saith, "My witness is in heaven, that the love of Jesus and His people made continual preaching my pleasure, and I had no such joy as in doing His work." And besides that he preached five times a week, he penned also whatsoever he preached; many

of which holy and godly sermons are extant in print.

All the time of his abode there, (except some little intermissions and breathing times,) the Lord still exercised him with inward temptations, and great variety of spiritual combats; the end of all which, through God's mercy, was joy unspeakable, as himself testifies. "Yea, once," saith he, "in greatest extremity of horror and anguish of spirit, when I had utterly given over, and looked for nothing but confusion, suddenly there did shine, in the very twinkling of an eye, the bright and lightsome countenance of God, proclaiming peace, and confirming it with invincible reasons. O what a change was there in a moment!" The silly soul, that was even now at the brink of the pit, looking for nothing but to be swallowed up, was instantly raised up to heaven, to have fellowship with God in Christ Jesus; and from this day forward my soul was never troubled with such extremity of terrors. This confirmation was given unto me on a Saturday in the morning; there found I the power of religion, the certainty of the word; there was I touched with such a lively sense of a Divinity, and power of a Godhead, in mercy reconciled with man, and with me in Christ, as I trust my soul shall never forget. Glory, glory, glory be to the joyful Deliverer of my soul out of all adversities for ever!"

In the midst of these wrestlings with God, he wanted not combats with wicked men also; but the greatness of his inward conflicts made him lightly regard all their outward contradictions, and to esteem them but as the bitings of a flea. It was no marvel to see Satan stir up his wicked instruments to molest

him, since he professed himself a disquieter of him and his kingdom: and this much supported him, that he never had a controversy with any of them but for their sins; and, the Lord assisting him, the power of the word did so hammer down their pride, that they were all of them at last brought to an acknowledgment of their evil ways.

But at length, as God turned the hearts of Pharaoh and his people the Israelites, when the time drew on for their remove, so, by little and little, did the zeal and love of most of that people fall away, so that his last conflict was not with the profane, but with justiciaries and such as were unrebukable in their lives. These men were stuffed with such pride, self-conceit, disdain, and intolerable contempt, that thereby they were carried further from their duty than any of the former, and which should have been his greatest comfort, were his greatest cross.

Presently hereupon God called him to the government of the churches in Galloway, in the southwest parts of the kingdom, being chosen by the Assembly, and presented by the king thereunto. This was effected without his privity or ambitious seeking after it; yea, he was so far from it that eighteen weeks passed betwixt the king's presentation, and the acceptance of it. In that place he was very careful to advance the Gospel, and to adorn his ministry. Concerning the frame of his spirit thus he writes: "My soul is alway in my hand, ready to be offered to my God. Where or what kind of death God hath prepared for me, I know not: but sure I am, there can no evil death befall him that lives in Christ, nor sudden death to a Christian pilgrim, who, with Job, waits every day for his

change. Yea," saith he, "many a day have I sought it with tears, not out of impatience, distrust, or perturbation; but because I am weary of sin, and fearful to fall into it."

This faithful servant of God, who had always been faithful and painful in his ministry, when sickness grew daily upon him, was no way deficient in the duty of his ordinary preaching; taking great pains also to perfect his work upon the Revelations; which he desired greatly to finish before his death. He had also much grief by reason of some that disturbed the peace of the church, which he always sought to procure: so that, his infirmity increasing, he was compelled to keep home. Yet, as his weakness permitted, he applied himself to revise his writings, and to dispose of his worldly estate, that he might be ready for his passage, which every day he expected. And some ten days before his decease, he manifested to his friends what great contentment he had in his approaching death. Many repaired to him in his sickness, whom he entertained with most holy and Divine conferences, expressing a great willingness to exchange this life for a better; and at last, feeling his strength and spirits to decay, (after he had conceived a most heavenly prayer in the company of those that were by,) he desired to go to bed; in which also, after he had most devoutly commended himself unto the Almighty God, he took some quiet rest. After which he spake not many words, his speech failing, though his memory and understanding were perfect: and so about seven o'clock at night he rendered his soul unto God in a most quiet and peaceable manner, *anno Christi* 1619. Some of his private meditations were these:—

"Now, my soul, be glad: for at all parts of this prison the Lord hath set to His pioneers to loose thee: head, feet, milt, and liver are fast failing: yea, the middle strength of the whole body, the stomach, is weakened long ago. Arise, make ready, shake off thy fetters, mount up from the body, and go thy way."

"I saw not my children when they were in the womb, yet there the Lord fed them without my knowledge: I shall not see them when I go out of the body, yet shall they not want a father. Death is somewhat dreary, and the streams of that Jordan between us and our Canaan run furiously; but they stand still when the ark comes. Let your anchor be cast within the veil, and fastened on the Rock Jesus. Let the end of the threefold cord be buckled to the heart; so shall ye go through."

SOLI DEO GLORIA.

Here also Cowper, Scotland's prelate grave,
A place of honour doth deserve to have
Among these honour'd heroes; whom the Lord
Did many exc'llent ornaments afford
In piety and parts, but specially
Making him prosperous in the ministry,
By 's constant and by 's conscientious preaching,
And holy life, which was a second teaching:
Famous for 's writings on the Revelation;
Piously thus persisting to 's translation.

THE LIFE AND DEATH OF JOHN PISCATOR,

WHO DIED ANNO CHRISTI 1625.

JOHN PISCATOR was born at Argentine [Strasburg], *anno Christi* 1546; at which time Germany was on fire with civil wars. Yet that hindered not but he followed his studies very hard, and profited exceedingly in learning. When he came to the study of logic, with great felicity he joined Ramus and Aristotle together. And afterwards, having made a good progress in the study of divinity, he was called to Herborn, to be the professor there; and his labours were so grateful to young students, that many flocked thither out of Germany, France, Hungary, Poland, and other northern countries. He wrote many things with great diligence and labour, scarce affording any rest to himself. He translated the whole Bible with great pains and faithfulness into the German tongue; besides his logical and theological Analysis of the greatest part of it. He died at Herborn, *anno Christi* 1625, and of his age 80.

This John Piscator, born at Argentine,
For his rare parts in arts did fairly shine
In Herborn, where professor he became,
And exercised that place with so much fame,
That many students out of Germany,
France, Poland, and from out of Hungary,
Came flocking thither for his grave direction,
Which he afforded them with sweet affection.
I' th' German tongue the Bible he translated,
And it with learn'd Analysis ornated:
And thus his days in pious pains being spent,
At fourscore years his soul to heaven he sent.

THE LIFE AND DEATH OF ANDREW WILLET.

It is not long since a large relation was published * of the life and death of that faithful servant of Christ, Dr. Andrew Willet ; yet lest, omitted in this honourable catalogue, he should lose his † right of association in renown and glory with these his fellow labourers in the service of the Gospel, I thought good not only to abridge part of that former discourse, (which alone were but ‡ to bring forth the same birth again,) but to § add some remarkable things then unremembered or undiscovered, being such as may conduce both to the advancement of his memory, and the encouragement of our imitation, || who often follow patterns more than precepts. ¶ This learned, prudent, and pious man was born of worthy and religious parents, by whom he enjoyed that ** choice blessing and happiness of ingenuous and godly education and example. His father, Mr. Thomas Willet, was in his younger time sub-almoner unto King Edward VI., while Dr. Coxe was chief almoner and schoolmaster to that royal prince, who was presented of God unto this island, only *ut spectaculi et spiraculi res*, (to use Tertullian's words,) a fair-flourishing and sweet-smelling flower, soon withered and taken away.

The sad times of persecution under Queen Mary

* *Ann.* 1634 ; prefixed before the fifth edition of his *Synopsis Papismi*, and written by the same hand with this [Dr. Peter Smith].

† *Aug. Conf.*, lib. x., cap. 37.

‡ *Syne*, *Epist.* 141.

§ *Id.*, *Ep.* 99. || *Terent.* in *Adelph.* ¶ *Lips. De Const.*, lib. ii., cap. 4.

** *Eurip.* *Cyprian. Epist.*, lib. iv., ep. 5.



ANDREW WILLET.

UN
OF

then succeeding, King Edward's almoner and sub-almoner, with many more, were not only forced from court, but the one from his country, the other from his comfort of his wife and family, for the safety of their lives and consciences, till that cloud was blown over, and Queen Mary dead.

Then rose England's Deborah, that mirror of her sex, and miracle of the world, Queen Elizabeth. Exiles returned home, amongst them Dr. Coxe, who was advanced to the bishopric of Ely, and soon after preferred his old chaplain, Master Willet, this Doctor's father, to a prebend in that church, and to the parsonage of Barley in Hertfordshire; both which in his old age he resigned unto this his son, who lived and died in them, never having ambitiously hunted after higher promotions,* which he rather studied to deserve than to obtain,† observing how in ordinary courses some enjoy preferments, others merit them.‡ Yet he went on so cheerfully in his praiseworthy labours, as if his pains had been his payment; according to that reason given by some, why they that bore the heat and burden of the day had but equal pay with him that came at the last hour into the vineyard: (Matt. xx. 12 :) "Because," say they, "their work is reckoned into their wages; it being no little honour to be so employed of God." §

This Doctor was both born and bred in the town or city of Ely, lying within the fens of Cambridgeshire; a soil not unlike the place of Augustine's birth, if

* Ambros., lib. i., De Abrah., cap. 3.

† Aoad. Frans. six Jour. ch. 21. [So this reference stands in the former edition; and I am unable to present any reasonable conjecture as to what is meant by it.—Ed.]

‡ Lips.

§ In Cant. Mos., lib. iii., epist. 4.

we believe Lud. Vives and others.* Whereupon Erasmus † takes occasion to divine, that, had that father been born and lived in Italy or France, his wit, though uncomparable, had been much more refined, and the fruits thereof much more abundant. And Apollonius Tyaneus ‡ ascribes the subtile inventions of the Indians unto the purer beams or clearer air wherein they live. Whereas the ancient heathen gave the attribute of οὐρανοπετεῖς unto their choicest wits; as if they were men “fallen from heaven,” as they said of Homer, § Cato, || and the like. And as Homer said of Egypt, so may we say of every country, “There’s many good and bad things mixed together.” *Nec refert quâ terrâ natus qui renatus*: “It matters not where he was born that’s new born.” For that which “is of the earth is earthly;” (John iii. 31;) but “every good giving and every perfect gift is from above;” (James i. 17;) which even the heathen poet acknowledgeth, speaking thus;

“These and all gifts of the mind
God, I say, works in mankind.” ¶

From the grammar school in Ely, where, by reason of his industry, unusual in such years, denying himself even necessary recreation,** he had given many rudiments of future hopes; †† he was, at thirteen years of age or thereabout, sent to the University of Cambridge. He was first admitted into Peter House, where he was well grounded; and

* In Aug. De Civit. Dei, lib. xvi., cap. 8. † Præf. ad lib. Epi. D. Augu.

‡ Apul. Philostrat. in Vit. A. T., lib. vi., cap. 6.

§ Antip. apud Plut. in Vit. Hom. || *Tertius a cælo cecidit Cato*.—JUVEN.

¶ Sophocl. in Ajac.

** Julian in Cæsar.

†† Lips. De Constant., lib. ii., cap. 5. Hom.

afterward removed to Christ's College, where he was preferred to a Fellowship. Everywhere he found learning's doors open to him.

Being but nineteen years of age, he undertook the defence of his master Aristotle, in a Latin tractate against Temple, a lover of Peter Ramus ; whereof (as I have heard) divers copies were dispersed, one of which not long since I saw, with an Epistle Dedicatory to a prelate of that age, as if he had intended it for the press. But his first book which came forth in print was that, *De Animæ Naturâ et Viribus*, written by him at the age of twenty-and-two years. From which time, reputed every hour as lost which was not spent in reading or writing something,* he never gave over, till he had brought forth those numerous and voluminous labours, whereof you have the catalogue hereafter written.

It is the counsel of Jerome,† “Put not on too soon in writing, nor be transported with a kind of light-headedness; be long in learning that which thou intendest to teach.” And as Philostratus saith,‡ Palamedes found out letters, that men might know not only what to write, but what not. But his works plainly show (even those of youngest date) that he had learned these grave lessons, and that he ran not before he well understood his errand. And although I believe he might truly say with learned Augustine,§ that even by writing for the profit of others he had much profited himself; yet I am well assured that he had learned over and to good purpose many learned authors ancient and modern,

* Joh. Lyd. de Nic. Clemang. Cic. Orat. pro Arch. Post.

† Hieron. ad Rustic.

‡ Vit. Apoll. Tyan., lib. iv., cap. 11.

§ Præm. lib. iii. De Trinit.

till he became himself *ἔμψυχος βιβλιοθήκη*, “a living library.” I have not without astonishment seen his many large paper books written with his own hand, abundantly testifying how studiously and with singular judgment he had read over most of the old fathers, councils, ecclesiastic histories, the civil code, the body of the canon law, with many other writers of all sorts; out of which he was able, *ἐκ προχείρου*, readily to produce apt sentences and observations for every purpose.

And as he “applied his heart to know, and to search, and to seek out wisdom;” (Eccl. vii. 25;) and to that end, according to that apostolical direction, “gave attendance unto reading;” (1 Tim. iv. 13;) so likewise he followed that godly advice of Cyprian to Donatus,* willing him to mingle frequent prayer with diligent reading. “Sometimes,” saith he, “speak thou to God, and sometimes let God speak to thee.” And he professed to his friends, how much he had thereby improved his talent.

Besides all these labours, when once he had undertaken the care of souls, he well considered what the apostle Paul, by the Spirit of God, requireth of every bishop or pastor of the church, in those his two Epistles to Timothy, and that other to Titus; (which three Epistles Augustine† exhorteth every minister of the word [to] set always before his eyes;) often lamenting the condition of those poor people who live under ignorant or idle ministers; of whom it may be said, in the words of the prophet Jeremiah, (Lam. iv. 4,) “The children cry for bread,

* Epist., lib. ii., epist. 2.

† Aug. De Doc. Chri., lib. iv., cap. 5.

and there was none to break it unto them ;” and as much bewailing the estate of those proud prelates, who, (as Espence * speaks of some in his time,) though able and learned, yet hold themselves not learned to descend to that servility and baseness of preaching ; because, when they have obtained fat benefices, it is not the manner to stoop to such drudgery : whilst he, like a faithful and diligent steward of Christ, was most painful in the execution of his office ; preaching in his church of Barley, for a long time, thrice every week ; and diligently himself catechizing the younger sort of his parish, and many of the elder, whom he found to have need of such milk,† as being yet but babes in Christ.

And although he had been chaplain to that noble young Prince Henry, and both during that time, and sometimes since, had preached at court, and knew how to tune his tongue to the most elegant ears ; yet amongst his own people he taught *ὁμιλημένως*, “after a most familiar way ;” affecting ‡ a plain phrase and humble style, applying himself to the capacity of his hearers ;§ reputed that sermon best adorned,|| that was least set out with human learning or eloquence, or perplexed with curious questions which help not towards heaven.¶

He was a man of a most comely presence ; his complexion fair and ruddy even in age ; ** his countenance composed of gravity and sweetness. His

* Espence. Digres. in 1 Tim., lib. ii., cap. 2.

† Cyr. Hieros. Catech. 4.

‡ Ut de Epiph. Nazian. § Aug. De Doct. Chri., lib. iv., cap. 17.

|| Ut Philost de Epist. ad Asp. Hier. ad Pam.

¶ Hilar. ** Jul. in Cæs.

disposition was pleasant and cheerful, "always merry in the Lord;" whereby his conversation was most delightful to good Christians that were acquainted with him; and, as Suidas speaks of Macarius the Egyptian, he drew his friends on in the ways of God with a kind of smoothing persuasions and pleasant discourses upon all occasions.

And although he knew how to reprove, and cut up roundly, where there was just cause; yet he * was most aptly fitted and inclined to bind up the broken and wounded consciences, and with heavenly consolations, drawn from the fountain of living waters, to refresh a wearied and fainting spirit. He "strengthened them with his mouth, and the moving of his lips did assuage their grief;" (Job xvi. 5;) while his "lips dropped as the honeycomb." (Cant. iv. 11.) How joyfully was he entertained by such! even as Ambrose by sick Valentinian, whose visits seemed to him as the approaches of health.†

He was a man of a most exemplary life, both in his own family,‡ and abroad with others. He was "in fastings often," and always temperate in his diet; § many days eating little or nothing until night; and that especially when he laboured most, as on his lecture days, professing that he found himself both in body and mind more active by it. || He was a constant and unwearied student, tying himself for the most part to eight hours a day, and dividing every part of the day unto some peculiar work; ¶ nor easily suffering any avocation, (though he had many secular cares lying upon him, having a wife and fourteen

* Chrysost. in Tit.

† Ambr. in Obit. Valent.

‡ Archi. Tare. apud Phil.

§ Senec. Epi. 8. Cic. Offic. i.

|| Hippoc. Epid., lib. vi., sect. 4.

¶ Ut Xenocr.

children living at his death,) till, as he was wont to speak,* he had finished his task. His conversation abroad was a perpetual instruction to his people.† That true ‡ character of a Christian man; that highest degree of perfection, and most near to Christ; § that treasury of all graces, || humility, was in him most eminent. He was most just and upright in all his dealings, and, indeed, so regardless of these earthly things that he was *εὐεξαπάτητος*, “easily beguiled by such as were dishonest.” Yet he was well acquainted with the laws, but very careful to keep both himself and his neighbours from making use of them, as always studious of peace. And last, for that Divine virtue of charity, wherein alone, saith Synesius, ¶ God and man communicate; read but that paragraph in that more large relation of his life first mentioned, and you will acknowledge him “zealous of good works.” **

Yet let me add one thing there omitted. Philostratus reported of a miraculous stone in India, which he calleth “pantarbe,” †† having the virtue attractive of the loadstone, and likewise giving light by the bright shining of it. This reverend Doctor, as by his works of charity he gave much light to others, so by his arguments he was very powerful to draw them forward whom God had enabled for such performances. (1 Tim. vi. 17–19.)

Read to this purpose his large Catalogue of charitable works, ‡‡ done since the times of the Gospel,

* Julian in Misopog. ex Menandro.

† Ibid.

‡ Māca., ho. 15.

§ Clem. De Corr. Eccl. Stat., cap. 22.

|| Basil.

¶ Synes. Ep. 57.

** Adia. 207.

†† Vit. Apoll. Tyan., lib. iii., cap. 14.

‡‡ Synopsis Papismi, p. 1220 of the fifth edition.

within the space of sixty years, under the happy reign of King Edward VI., Queen Elizabeth, and part of King James; and that only within the city of London, or by the citizens thereof, and within the two famous universities, Cambridge and Oxford; confining himself to these places only for want of means to travel further in the search. By which examples he hath not only incited all "that believe God to study to go before others in good works;" * (Tit. iii. 8;) as hereby discovering the life of their faith, and laying up to themselves treasures in heaven; but withal invincibly confuting that calumny of the Romanists, charging our doctrine of justification by faith only, as a great adversary to good works. For he hath made this challenge to all the champions of that party, to produce and prove (if possibly they can) the like acts † of piety and charity to have been done within the same compass of years under Popery, and within these places; or within twice so many years, immediately preceding the date whence his account commenceth. And to this day I hear of none that undertakes to enter the lists with him upon this challenge.

I know there have been some, even amongst us, who, either out of ignorance, ‡ envy, or proud disdain, § or because in some things they accord not with him in opinion, have cast out flirting censures against this Catalogue, (which King James highly applauded,) and against all other of his labours. Some such he met with in his own lifetime, who, like the Indians, prefer black before white, || being their

* Cyr. Hieros. Catech. 15; *ibid.*, Cat. 1.

† Amounting in the total to almost £100,000.

‡ Terent. *Adelph. Tim. Sillagr.*

§ Julian. *Misop.*

|| Philo. *Vit. Apoll. Tyan.*, lib. ii., cap. 9.

own natural hue; whose cavils he no more regarded than the croaking of so many frogs.* He knew† he must offend some, who, while they take offence at him, discover their own consciences. Many have carped at his large book of Controversies before mentioned, as if upon every sparkle he had raised a flame,‡ and made more difference between the church of Rome and us than others have done; and that these things were sufficiently, if not too much, exagitated before his time. These and such like things I have sometimes heard; but, I must needs say, only from those of that sect or cut, whom a Jesuit § calls “moderate Protestants, such as least exorbitate from the doctrine and discipline of the church of Rome;” or such squinting Protestants as, willing to retain their corrupt opinions, and to decline the odious name of heretics,|| dare to affirm ¶ that there is no controversy between the Romish party and us, that either concerneth faith or good life; but that the differences are of an inferior alloy, “of which a man may be ignorant without any danger of his soul at all.”

And therefore, in his defence against these, I will say no more but, *Præjudicium tollit iudicium*, “Prejudice takes away right judgment;” and, *Malè verum examinat omnis corruptus iudex*, “A corrupt judge never well examineth the truth.” And for his handling things often handled by others, Prosper** thinks it both necessary and profitable so to do, lest the

* Jul. Mis.

† Hieron. ad Rustic.

‡ Greg. Naz. Contr. Eunom.

§ “Church conquered,” against Chillingworth, chap. 6.

|| Aug. De Per. Orig., lib. ii., cap. 22.

¶ R. M. Gagg, p. 14.

** Ep. Pros. ad Aug. de Reliq. Pelag. Hær.

matters be reputed of small moment which are not often argued.

As for those who have slighted his laborious Commentaries upon divers parts of Scripture, pretending them to be but scraps and fragments gathered from the feasts of others, I know not whether they discover more malice or more folly. If, with Socrates,* he filled himself as a vessel at the wells or springs of others, and yet could say, as Lipsius of his "Politics," *Omnia mea sunt, et nihil*, "All is mine, and nothing at all;" if he gathered many flowers together, and put them as a posy into our hands; † if he hath read many things, to spare us the reading of them; ‡ if he hath collected the judgments of most writers, ancient and modern, upon those books, and disposed them by a most exquisite method, and fitted them for all necessary use, as plainly appeareth to every unpartial and judicious eye: then have we just cause to praise God for his profitable pains, and to desire that some other would follow him in that way, § wherein no man hath gone before him.

It cannot be denied but that, as Beatus Rhenanus truly observeth, || in the most beautiful body some blemish may be found, and we are men subject to errors: ¶ and consequently, in the great and many labours of this learned man, something may be found that may require a revisal, something may admit the sponge. But when, like unto Momus, who could find nothing else amiss in Venus,** but only that her shoe creaked, men will pretend errors where there are none, I must tell such, in the words

* Apud Plat. in Phædo.

† Amb. Proëm. in Luc.

‡ Lips. Præf. ad Polit.

† Hier. adv. Vigil.

§ Opp. || Præf. ad Tertul.

** Philo. Ep. ad Uxor.

of Jerome,* when they come to write themselves, and to set foot to foot, they will tug and sweat, and find great difference between public writing and private carping. Or let this blessed Doctor speak to them, though dead, and say, *Carpere vel noli nostra, vel ede tua*: † “Snarl not at mine, or set forth thine.” And on the other side, where something may be blameworthy, pardon it, ‡ and do not despise the works because of this, but reap profit by that which is well written, and give God the glory, who found folly in His angels, and is alone impeccable.

To come near to his death: it is reported by Josias Simlerus,§ how that, after Dr. Peter Martyr, that famous writer, had published many of his labours, he began at the last *ab initio Bibliorum*, “at the beginning of the Bible;” and after he had expounded the books of Genesis and Exodus, *et bonam partem Levitici*, “and a good part of Leviticus,” prevented by the stroke of death, he ended all his labours. So this his exact parallel, Dr. Andrew Willet, (besides many other works,) had written his sixfold Commentaries upon the same books of Genesis and Exodus, and had made a good progress in the like way upon Leviticus, since finished by another: here also God determined his travails. And let me not omit this one thing, in my poor judgment very remarkable, how God, in His Divine Providence and gracious favour to him, answered him in a solemn vow, which you may find expressed in a Latin epistle of his, in words to this effect in English: ||

* Ad Domin.

† Martial. ad Lælium.

‡ Theod. De Curand. Græc. Affect., in Proi.

§ Orat. de Vit. et Obiit. D. Petr. Martyr.

|| Epist. Ded. prefixed before the second part of his second book of Hexap. upon Exod.

“It is most honourable for a soldier to die fighting, and for a bishop or pastor praying; and if my merciful God shall vouchsafe to grant me my request, my earnest desire is that, writing and commenting upon some part of the Scripture, I might finish my days.” And accordingly God gave him his heart’s desire, and denied him not the request of his lips. “Blessed is that servant, whom his Lord when He cometh shall find so doing.” (Matt. xxiv. 46.)

He departed this life, December the fourth, 1621, in the fifty-ninth year of his age: of whom, considering his strength and healthful constitution, varying a little the words of Virgil, I may say, “Had not God said no, he might have lived ten years or twenty more.” It pleased God, who hath appointed to every man *ἰδίῳ θανάτῳ καὶ οἰκείῳ τελευτῇ ἀποθνήσκειν*, “his own proper and peculiar kind of death,” and without whose Providence* not a leaf falleth to the ground, so to dispose of this godly man’s death that, as a pilgrim here on earth, he must die in an inn. In a journey from London homewards, he was forced to take up his lodging in Hoddesdon, a town in Hertfordshire, having not far from thence, by a fall from his horse, † his right leg broken. It is sweetly said of Gregory Nyssen, ‡ “Wheresoever thou art, whether in thine own house or in an inn, God will come to thee, if thou makest thy soul a fit lodging for him.” And that saying of Augustine may stop the mouth of every rash unchristian censurer: § “God regardeth not in His servants after what manner they depart this life, but what manner of men they are when they depart.”

* Tert. lib. i. Ad Uxorem.

† Cic. De Fat.

‡ De eunt. Hierosol.

§ Aug. Epist. 122.

Here in this place he continued as God's prisoner, confined to his bed for nine days together, spending the most part of them in meditating upon the song of Hezekiah, when he had been sick, recorded by the prophet Isaiah, (chap. xxxviii.,) which heavenly contemplations were written from his mouth by a son of his, then attending upon him. And upon two Sabbaths following within that time, observing the people of the house, upon pretence of waiting upon him, to stay from church, he called them together, and gave them some concionatory exhortations, both forenoon and afternoon; and this with such a spirit as if [he] had been no ways sensible of his pain; which putteth me in mind of that saying of Tertulian,* "The leg feels nothing in the nerves, when the mind is (as it were rapt) in heaven."

Upon the tenth day after his hurt received, (having over-night supped cheerfully,† and reposed himself to rest,) early in the morning, upon occasion of the tolling of a bell for one then at the point of death, he suddenly awoke, and with him his wife, who lay in the same chamber by him. He then took occasion to discourse with her touching the joys of heaven, and touching the saints' mutual acknowledgment of one another in that blessed estate: which discourse ended, he with his wife sang a hymn, composed by himself, wherewith they usually every morning praised God for their rest the night past, and prayed His blessing for the day succeeding. Their spirits being thus raised, they continued their melody, and sang the 146th Psalm. He sometime stopped a little, and, glossing upon the words,

* Tertul. ad Mart.

† Martial, lib. vi., epigr. 152.

applied divers things therein unto himself and to his present condition. And on the sudden, his hour being now come,* fetching a deep sigh or groan, he sank down in his bed. But, help coming in, upon means used, he seemed to raise up himself a little, and then said, "Let me alone; I shall do well. Lord Jesus!" And with that word he gave up the ghost.

Soon after, his body was carried by coach to his town of Barley, and was in his chancel solemnly interred, with decent funeral rites, and with many tears; and there lieth covered with a fair graven stone of marble. But his more durable monuments are these:—

THE WORKS OF ANDREW WILLET, DOCTOR OF DIVINITY,
IN LATIN AND ENGLISH, PRINTED AND UNPRINTED.

PRINTED BOOKS.

In Latin: 1. *De Animæ Naturâ et Viribus*. 2. *Sacra Emblemata*. 3. *De universali Vocatione Judæorum*. 4. *De Conciliis*. 5. *De universali Gratiâ*. 6. *De Antichristo*. 7. *Epithalamium*. 8. *Funebres Concioniones*. 9. *Apologiæ serenissimi Regis Jacobi Defensio*. In English: 14. *Synopsis Papismi*, in five Books. 16. *Hexapla* upon Genesis, in two Books. 18. *Hexapla* upon Exodus, in two Books. 20. An Harmony upon the first and second Books of Samuel. 21. *Hexapla* upon Daniel. 22. *Hexapla* upon the Epistle to the Romans. 23. Upon the twenty-second Psalm. 24. Upon the seventeenth of John. 25. Upon the Epistle of Jude. 26. *Tetrastylon Papismi*. 27. A Catalogue of good Works. 28.

* Gennad. Conc. de Mort.

Limbomastix. 29. Lædoremastix. 30. Epithalamium in English. 31. Funeral Sermons in English. 32. An English Catechism. 33. A Retection. 34. An Antilogy. 35. Hexapla upon Leviticus.

NOT PRINTED.

In Latin: 36. *Defensio Aristotelis contra Tempellum*. 37. *Catechismus Latinus*. 38. *Gemitus Columbæ, seu Comment. in Johannem*. 39. *Sacri Paralleli*. 40. *Heptaphonon*. 41. *Scala Cæli*. 42. *Antithesis Pontificiæ et Evangelicæ Doctrinæ*. 43. *Varie Lectiones in Pentateuchion*. In English: 44. An Exposition upon Genesis. 45. Marginal Annotations upon the Pentateuch. 46. The Doctrine of the Christian Sabbath.

Abi, et tu fac similiter.

See here a true Nathaniel, in whose breast
A careful conscience kept her lasting feast;
Whose simple heart could never lodge a guile
In a soft word, nor malice in a smile.
He was a faithful labourer, whose pains
Was pleasure; and another's good, his gains:
The height of whose ambition was, to grow
More ripe in knowledge, to make others know;
Whose lamp was ever shining, never hid;
And when his tongue preach'd not, his actions did.
The world was least his care; he sought for heaven;
And what he had, he held not earn'd, but given.
The dearest wealth he own'd, the world ne'er gave;
Nor owes her aught but house-rent for a grave.

THE LIFE AND DEATH OF DAVID PAREUS,

WHO DIED ANNO CHRISTI 1622.

DAVID PAREUS was born in Silesia, *anno Christi* 1548. His parents were citizens of good rank. When he was about three years old, he fell sick of the small-pox, whereof he was like to die; and though it pleased God that he recovered, yet he had thereby a blemish in one of his eyes, which continued so long as he lived. About that time his mother died. When he grew up to riper years, his father, perceiving a natural promptness in him to learning, set him to school in his own city, where one of his masters was very rigid and severe in his carriage unto him, and there he learned grammar, music, and arithmetic. But when he was fourteen years old, (by the instigation of his stepmother,) his father placed him with an apothecary at Vratislavia [Breslau]: which course of life he could not well relish, and therefore after a month's stay he returned home again; which his stepmother was much offended with; yet his tender father resolved to keep him at school. And when he disliked the severity of his former master, he sent him to Hirschberg, to one Christopher Schillingus, who was much affected with his ingenuity and towardliness. The chief magistrate also of that city took a great liking to him, for some verses which he made at his son's funeral; so that he gave him his diet in his family.

When he had been there about two years, the

pastor of that place, who was a Lutheran, fell out with his schoolmaster, for that, in catechizing of his scholars, he had taught them that Christ's body, being ascended into heaven, was there to remain till His coming to judgment, and that in the sacrament we feed upon it only spiritually by faith, &c. And his spleen was so great, that he would not be satisfied till he had driven him away from the city. Pareus, having to his great grief lost his master, returned home; yet neither there was he in quiet, some tale-bearers suggesting to his father that his schoolmaster had infected him with his errors; and so far they prevailed that his father intended to disinherit him. Hereupon Pareus intended to go into the Palatinate; which his father much disliked, and sought by all means to hinder; yet at last, through God's mercy, by importunity he gat his father's consent, who sent him away with little money in his purse. Thus forsaking his friends and father's house, he went to Hirschberg, where he met with his master and some of his schoolfellows; and so they travelled together towards the Palatinate, through Bohemia. By the way his money failing, he went to a monastery to beg an alms; and the abbot, pitying of him, relieved him. Going from thence to another monastery, he met with an ignorant friar, and asked an alms of him in Latin: he returned this answer: *Nos pauperi fratres, nos nihil habemus; an piscimus, an caro, an panis, an misericordia habemus.**

Thus at length it pleased God to bring him safely to Amberg in the Upper Palatinate. There his schoolmaster stayed, and sent Pareus, with ten more

* [*Sic* in the original; the friar's Latin being of a very dubious and ludicrous sort.—ED.]

of his scholars, to Heidelberg, where they were admitted into the College of Sapience. There he was a diligent hearer of Ursin, Boquin, Tremellius, Zanchy, and the other professors; under whom he profited both in the arts and tongues to admiration. Then he betook himself to the study of divinity; and having fitted himself for the work of the ministry, he was chosen by the elector to preach in a village within his jurisdiction, which he was then about to reform. Not long after he was called back to Heidelberg, and made a public lecturer; where he continued till the death of Frederick III., and then by the heretodox party he, with the other professors, was driven from thence: but most of them were entertained by Prince Casimir, who erected a university at Neustadt, appointing Ursin, Zanchy, Junius, Piscator, and others to be the professors in it. He appointed also a synod, therein to consider how to provide for the other exiles: Tossan was chosen moderator, and Pareus the scribe of it. In that synod Pareus gat leave to go visit his country and friends, and so in three weeks' space came safely to them; where he was received with much joy, and at the request of the senate he preached the Sabbath following upon John iii. 16, and that with great applause and general approbation. His father also was so well pleased with him, that presently after sermon he cancelled the writing whereby he had disinherited him. The senate also desired him to undertake a pastoral charge in that place; but he chose rather to return into the Palatinate again: and coming to Neustadt, he was appointed to preach in a village hard by, where he continued till Prince Casimir (as guardian to the young prince elector Palatine) sent for him to be a

preacher in the great church in Heidelberg : and not long after he was made Master of the College of Sapience in that university. *Anno Christi* 1587, according to the statutes of the college, he commenced Master of Arts, and afterwards, by the persuasion of his friends, Doctor of Divinity also.

In the year 1594, at a convention of states at Ratisbon, the divines of the Palatinate were accused by the Lutherans, as holding opinions neither consonate to the Scriptures, [the] Augustine [Augsburg] Confession, nor to their own Catechism. But Pareus, at the appointment of the Palatine, easily wiped off those aspersions, and vindicated the innocency of them. *Anno Christi* 1596 there brake forth a great plague in the University of Heidelberg, whereof the learned James Kimedontius, Pareus's intimate friend, died, and some other professors also ; and the students by reason of it were driven away. Yet Pareus stayed ; and it pleased God to preserve his college free from the infection. Not long after he was chosen Professor of the Old Testament in the room of Kimedontius, and presently after rector of the whole university. *Anno Christi* 1596 he was extremely troubled with a catarrh, inso-much as he despaired of life ; yet it pleased God after a while to restore him. *Anno Christi* 1602, upon the death of Daniel Tossan, he was made Professor of the New Testament ; and grew so famous that many resorted out of Hungary, Borusia [Prussia], France, England, Scotland, Ireland, and Germany, to see and hear him.

In the year 1615 his wife sickened and died, which was a great grief to him. *Anno Christi* 1618, the Low Countries being exceedingly endangered by the

growth of Arminianism, the states appointed a synod at Dort, for the curing of that disease; and, amongst other famous divines, Pareus was chosen by the elector Palatine to go to it. But he, being grown very old and infirm, desired to be excused; and so Paul Tossan was sent in his room. February the second, *anno Christi* 1620, as Pareus was coming out of his study, the steps being slippery with the frost, his foot slipped, and he fell down sixteen steps; and yet it pleased God by a wonderful providence that he lighted upon his feet, and received no hurt by the fall; which made him think of that promise in Psalm xci: "He will give His angels charge over thee," &c. By his doctrine and counsel he was admirably advantageous to the church of God in many places: he strongly asserted the truth of God against its adversaries: he was a great studier and promoter of the church's peace; labouring that they which agree in the fundamentals, should not jar about matters of an inferior nature. He wrote many excellent works, whereof some were printed by himself, others remained with his son, Philip Pareus, who hath since published them to the great benefit of the church.

About that time the Spaniards came into the Palatinate with their army, which brought great miseries upon that poor country, which Pareus foresaw both by prodigies and dreams. Then did his friends, both in Heidelberg and other places, persuade him to retire himself to some other place of safety; to whom he yielded, that so he might not fall into the hands of those bloody Papists, whom he had irritated by his writings against them. At his departure he cried out, "O Heidelberg! O Heidel-

berg! But it's better to fall into the hands of God than of man, whose tender mercies are cruelty." He went to Anvilla [Anweil], where he spent his time in prayer, study, and in meditation, waiting and longing for the time of his change. There also he wrote his *Corpus Doctrinæ*; which when he had finished, he said, "Lord, now let Thy servant depart in peace, because he hath finished that which he desired."

Presently after he felt his strength much to decay, and he fell into a fever: and finding that the air in that place agreed not with him, he went thence to Neapolis [Neustadt]; earnestly begging of God that, if it were His holy will, he might yet return to Heidelberg, and lay his bones there. He made his will also, finding his former catarrh to return upon him again: yet it pleased God, by the help of physicians, to recover him; whereupon he resolved to go to Heidelberg; and, taking his grandson young Daniel Pareus with him, whom he loved dearly, he came safely to Heidelberg, where he was received with wonderful acclamations of joy; about which time Prince Frederick came also thither from his exile: and the Sabbath following they received the sacrament of the Lord's Supper together with much comfort. But, three days after, his former disease returning, he was sensible of his approaching death. The professors and ministers resorted to him, much bewailing their own loss; amongst whom was Henry Altingus, to whom he freely opened his mind both concerning God's house and his own, and presently after quietly departed in the Lord, *anno Christi* 1622, and of his age 73.

Pareus also, of high Germany,
A wreath of bays deserves most worthily :
A very learned, godly, grave divine,
Whose precious labours made his fame to shine ;
Chiefly those on the Romans. And although
At first he many straits did undergo,
Both by his father and his other friends ;
Yet God, who in deep straits assistance sends,
Made all for his best good to operate,
And by them brought him to a blest estate :
For he became abroad, at home renown'd,
And was with many honours justly crown'd ;
Especially at Heidelberg, where he
From all earth's fears was happily set free.

THE LIFE AND DEATH OF THOMAS ERPENIUS,

WHO DIED ANNO CHRISTI 1624.

THOMAS ERPENIUS was born at Gorcum in the Low Countries, *anno Christi* 1584, of honest parents. In his childhood he was bred in the school at Leyden, and admitted into that university at eighteen years old ; and in the twenty-fifth year of his age he commenced Master of Arts. Then he fell to the study of divinity, and of the oriental languages under Joseph Scaliger, who, observing his ingenuity and promptness, often foretold what an eminent man he would prove in time to come. From thence he travelled in England, France, Italy, and Germany ; in

which peregrinations he profited exceedingly both in learning and prudence.

At Paris he became intimately acquainted with Isaac Casaubon; and went with him to Saumur, where he fell hard to the study of Arabic, and profited so exceedingly therein that Casaubon had him in great admiration and estimation for the same. From thence he went to Venice, where, by the help of some learned Jews and Turks, he learned the Turkish, Persian, and Æthiopic languages: whereby he gat so great esteem in Italy that he was profferd a pension of five hundred ducats by the year, to employ himself in the version of some Arabic books into Latin. He spent four years in travel, and was famous everywhere for his learning. At Paris and some other places he bought many Arabic books, and so returned to Leyden *anno Christi* 1612. About which time there was a purpose to have called him into England, and to have allowed him an honourable stipend; but the year after he was chosen Professor of the Oriental Languages in Leyden: and presently after he set up (though with extraordinary charges) a press for those languages, whereby he published many ancient monuments, both of his own and other men's: and 1616, he married a wife, by whom he left three children surviving him. *Anno Christi* 1619 he was made Professor of the Hebrew also; and though he had so many and great employments, yet he went through each of them with so great exactness as if he had nothing else to attend upon.

In the year 1620 he was sent by the prince of Orange and the states of Holland into France, to procure Peter Moulin or Andrew Rivet to come to Leyden to be the Divinity Professor; and though he

prevailed not at that journey, yet they sent him again the year after to Andrew Rivet and the French church, to obtain of them their consent for his coming; which business he transacted with so great prudence that he brought Andrew Rivet along with him to Leyden. His fame was so great that the king of Spain wrote to him, making him exceeding great promises if he would come into Spain to interpret some ancient writings, which never man yet could do. The king of Morocco also did so exceedingly admire the purity of his Arabic style in some of his Epistles, that he showed them to his nobles and other learned men as some great miracle. He was also highly esteemed of by the prince of Orange and the states of Holland, who often made use of his labours in translating the letters which they received from princes in Asia and Africa out of Arabic or other languages. But whilst he was thus busily employed in public and private, it pleased God that he fell sick of the plague, whereof he died *anno Christi* 1624, and of his age 40.

Here may we not without much wrong deny
To this Erpenius honour'd memory :
Who was most famous in his generation,
A man of excellent parts to admiration ;
And in the Oriental tongues so rare
That few or none with him deserved compare :
For th' Arabic and Hebrew tongues likewise
The kings of France and Spain did him so prize,
Yea, England, Holland, Germany, Italy,
Proffer'd great sums t' enjoy his company,
And rare endowments, deep experience.—
At forty years of age death took him hence.

THE LIFE AND DEATH OF ABRAHAM SCULTETUS,

WHO DIED ANNO CHRISTI 1624.

ABRAHAM SCULTETUS was born at Grünberg in Silesia, *anno Christi* 1566. His parents were of good rank, who carefully brought him up at school, where he profited exceedingly : and *anno Christi* 1582 he went to Vratislavia [Breslau], where he had for his fellow students Pitiscus, Polanus, and Pelargus, men who after proved eminent in the church of God. Having studied there sometime, he went thence to Freistadt, to hear Melancthon, Bucholtzer, and some others. But his active spirit could not long be contained within the bounds of his own country ; and therefore, being assisted by the bounty of a noble knight, he went to Wittenberg, and from thence to Dessavia [Dessau], to acquaint himself with Peter Martyr and Caspar Peucer.

Anno Christi 1590 he went to Heidelberg, where he heard Daniel Tossan and Francis Junius : there also he read lectures of logic, oratory, and astronomy, to divers young noblemen ; and the year after commenced Master of Arts. Then he betook himself to the study of divinity, thereby to fit himself for the ministry, which from his childhood he had devoted himself to : and preaching before the elector Palatine, he so flowed with eloquence and sweetness that the prince and all his courtiers were much delighted in him ; which caused the elector to make him visitor both of the schools and churches. Yea, many other princes made use of his help in reform-

ing their churches in Juliers, Brandenburg, and Hanovia [Hanover]. He was also sent to the Synod of Dort.

Anno Christi 1612 the prince elector Palatine took him into England with him, where he was much esteemed and respected by King James, and other learned men. At his return to Heidelberg he was made professor in the university, and Doctor in Divinity, *anno Christi* 1618. But about that time grievous wars breaking forth, (the miseries whereof were dispersed afterwards over all Germany,) he was forced to leave Heidelberg, and travelled into Bohemia; yet there also he met with many afflictions and dangers; so that, having been long tossed up and down in several countries, the Lord at last provided him a quiet station at Embden, where he was chosen a preacher of the Gospel. But being thus worn out with travels, sorrows, and pains in the work of the ministry, he quietly there slept in the Lord, *anno Christi* 1624, and of his age 58. What admirable endowments he had, his works do sufficiently declare; especially his *Medulla Patrum*, which is so much esteemed by learned men.

Most worthy also is Scultetus grave
The palm and prize of praise and fame to have:
Who for his admirable wit and worth,
His learned labours rare, in print put forth;
Chiefly *Medulla Patrum*, that choice piece,
Preferred far to Jason's golden fleece
By all the learned,—had in high request
For 's eloquence and diligence express'd
By our King James and other princes great;
Who with most high applause obtain'd the seat,





ROBERT BOLTON.

In Heidelberg's brave University,
Of the Professor there ; and worthily
Made Doctor of Divinity. At last,
Having much trouble with his comforts past,
At Embden God him gave a quiet station,
And there by death crown'd him with heaven's
salvation.

THE LIFE AND DEATH OF ROBERT BOLTON.

ROBERT BOLTON was born at Blackburn in Lancashire, *anno Christi* 1572. His parents, finding in him a great promptness to learning, though they had no great means, yet they intended him for a scholar, the rather having an opportunity of a good schoolmaster in the town ; where he profited exceedingly ; and at twenty years old he went to Lincoln College in Oxford, and was Master Randal's pupil (afterwards a famous preacher). There in a short time (being well grounded before, and industrious) he became an excellent logician and philosopher. At which time his father dying, and his means failing, he took excessive pains ; and, wanting books, he borrowed of his tutor and others, read them over, and abridged them : and, to perfect his knowledge in the Greek, he wrote out all Homer with intolerable pains ; so that he could with as much facility dispute in the schools in Greek as in Latin or English.

From thence he removed to Brasenose College ; the Fellowships there belonged to Lancashire and

Cheshire men: yet, for want of acquaintance, he stayed long without a Fellowship, which made him to languish through want. But his deserts being known, Dr. Brett and some others, together with some small stipends he had for his lectures in that house, supported him till he gat a Fellowship, about the thirtieth year of his age. Then also he commenced Master of Arts; and being chosen lecturer, he performed it with such exactness that he grew very famous. His disputations in the university were performed with such acuteness of wit and profound learning, that he was chosen by the vice-chancellor, at King James's first coming to the university, to be one of the disputants before him, and to read natural philosophy in the public schools. He was also well studied in metaphysics, mathematics, and school divinity. Yet all this while he had nothing in him for religion: he loved stage-plays, cards, dice; was a horrible swearer, Sabbath-breaker, and boon-companion; he neither loved goodness nor good men.

He, hearing the fame of Master Perkins, went to Cambridge at a commencement, that he might hear him preach; and, having heard him, said, that he was "a barren empty fellow, and a passing mean scholar." But when God changed his heart, he changed his tune, and said, that Master Perkins was "as learned and godly a divine as our Church hath in many years enjoyed in so young a man." He had familiar acquaintance with one Master Anderton, a good scholar, his countryman, and formerly his schoolfellow, but a strong Papist, yea, a priest. He, knowing Master Bolton's good parts and outward wants, took that advantage to persuade him to go

over with him to the English seminary at Rome, where he should be furnished with all necessaries, and have gold enough. This motion he accepted of; and a day and place was appointed in Lancashire, to take shipping from thence and be gone.

Thither Master Bolton repaired at the time prefixed, but Anderton came not; whereby escaping that snare, he returned to Oxford, where he fell into acquaintance with Master Peacock, a learned and godly man, whereby it pleased God to bring him to repentance, but by such a way as the Lord seldom useth but upon such strong vessels as He intendeth for strong encounters and rare employments. For the Lord ran upon him as a giant, taking him by the neck and shaking him to pieces, as he did Job; beating him to the ground, as he did Paul, by laying before him the ugly visage of his sins, which lay so heavy upon him that he roared for anguish of heart; yea, it so affrighted him that he rose sometimes out of his bed in the night, for very anguish of spirit. And to augment his spiritual misery, he was assaulted with foul temptations, *horribilia de Deo, terribilia de fide*, which Luther called *colaphum Satanæ*. This continued for many months; but God at last gave a blessed issue, and these grievous pangs in the new birth produced two admirable effects in him:—an invincible courage in the cause of God; and a singular dexterity in comforting afflicted spirits. Hereupon he resolved to enter into the ministry, and was accordingly ordained the thirty-fifth year of his age: and about two years after, the parsonage of Broughton in Northamptonshire falling void, Serjeant Nicols, the patron, preferred him to it.

About the fortieth year of his age he married

Mistress Ann Bois, of an ancient family in Kent; and to her care committed the ordering of his outward estate, and applied himself wholly to his studies, and the work of the ministry; and for twenty years together preached twice every Lord's Day, and catechized; and in every holy-day and Friday before the sacrament he expounded a chapter; whereby he went over most of the historical books of the Old and New Testament; and therein preparing nothing for his people but what might have served a very learned auditory. In all his preaching, next after God's glory, he aimed at the conversion of souls; and God crowned his labours by making him an instrument to beget many sons and daughters unto righteousness.

He had an excellent art in relieving afflicted consciences, so that he was sought to far and near; yea, divers beyond sea desired his resolution in divers cases of conscience. Though in his preaching he was a "son of thunder," yet to those that mourned in spirit he was a sweet "son of consolation," with a tender heart pouring the oil of mercy into their bleeding wounds. He had a singular skill in discovering Satan's sleights, and in battering down his kingdom. In all his sermons he used to discover the filthiness of sin, and to press hard upon the conscience the duties of sanctification. Yea, he would spare none, great or small, in their sins: yet, in reproving sin, he never personated any man to put him to shame. His life was blameless, that he could not justly be taxed by any of any scandalous sin. He constantly prayed six times a day; twice with his family, twice with his wife, and twice in secret. He kept many days of private humiliation; always before the

sacrament, and upon the occasions of the miseries of the Church at home and abroad ; which he performed with much ardency of spirit : and being advised by physicians, for his health's sake, to break off the strong intension of his study, he rejected their counsel, accounting it greater riches to enjoy Christ by those fervent intensions of his mind than to remit them for his health's sake.

He was of a comely presence : his countenance was so mixed with gravity and austerity that it commanded respect from others. He oft refused preferment, that he might not be divorced from that country where his ministry found such entertainment and effect. He was universally bountiful : but especially he exceeded in those public distresses of Germany, France, Bohemia, &c. He always spent all the revenues of his living (which was of good value) in the maintenance of his family, hospitality, and charity.

He fell sick of a quartan ague in September, *an. Christi* 1631 : whereupon finding his disease to get strength, and his vigour to grow weaker, he revised his will, and then wholly retired himself from the world, and solaced his soul with the meditation of the joys of heaven. And having compiled a discourse *De quatuor Novissimis*, of Death, Judgment, Hell, and Heaven ; having preached over the three former, he told his people that the next day he would preach of heaven, but the Saturday before he fell so sick that he never preached after. Though his sickness was long and sharp, yet he bore it with admirable patience ; often breathing forth these speeches : "O when will this good hour come? when shall I be dissolved? when shall I be with Christ?" Being told it was better

for the church (if God would) for him to stay here; he answered, "If I shall find favour in the eyes of God, He will bring me again, and show me both it and His habitation: and if otherwise, lo, here I am, let Him do what seemeth good in His eyes." (2 Sam. xv. 25, 26.) And being asked of another, if he could be content to live, if God would grant it him; he said, "I grant that life is a great blessing of God; neither will I neglect any means that may preserve it, and do heartily desire to submit to God's will: but, of the two, I infinitely more desire to be dissolved and to be with Christ."

To those that came to visit him in his sickness, he gave very godly and wise exhortations. He thanked God for His wonderful mercy in pulling him out of hell; in sealing his ministry by the conversion of souls, which he wholly ascribed to His glory. A week before his death he called for his wife, and desired her to bear his dissolution with a Christian fortitude; and turning to his children, he told them that they should not now expect that in regard of his weakness he should say any thing to them. He had formerly told them enough, and hoped they would remember it; and he verily believed that none of them durst think to meet him at the great tribunal in an unregenerate state. Some of his neighbours moved, that as he had in his ministry discoursed to them the exceeding comforts that were in Christ, so he would now tell them what he felt in his soul. "Alas!" said he, "do you look for that now from me, that want breath and power to speak? I have told you enough in my ministry: yet, to satisfy you, I am, by the wonderful mercies of God, as full of comfort as my heart can hold, and feel nothing in my soul but Christ, with

whom I heartily desire to be." Then, seeing some weeping, he said, "O what a deal ado there is before one can die!" When the very pangs of death were upon him, some of his dear friends coming to take their leave of him, he caused himself to be raised up, and after a few gapings for breath he said to them, "I am now drawing on apace to my dissolution. Hold out, Faith and Patience; your work will quickly be at an end." Then shaking them by the hand, he desired them to make sure of heaven, and to remember what he had formerly taught them; protesting that it was the truth of God, as he should answer it at the tribunal of Christ, before whom he should shortly appear. And a dear friend, taking him by the hand, asked him if he felt not much pain. "Truly no," said he; "the greatest I feel is your cold hand." And then, being laid down again, not long after he yielded up his spirit unto God, *anno Christi* 1631, and of his age 60.

He was one of a thousand for piety and courage, which were so excellently mixed with wisdom that they who imagined mischief against his ministry, were never able by all their plottings to do him any more hurt than only to show their teeth.

LAUS DEO.

Of all the worthies that deserved so well,
And did in parts and piety excel,
And garlands therefore of just honour have,
None more did merit than this pastor grave,
Renowned Robert Bolton; one well known
For his divine rare parts, second to none:
Who, though in 's youth he seemed a wicked Saul,
In 's riper years he proved a precious Paul;

A most renowned preaching "son of thunder,"
Yet a sweet Barnabas (even to deep wonder)
To sons of sorrow ; and for God's blest cause
Invincible in courage ; and from paws
Of Satan's power who pull'd afflicted spirits
By comforts sweet : herein being of high merits ;
And as for 's preaching, so for 's writings rare,
Extant in print, even almost past compare :
One of ten thousand for his piety,
Constancy, wisdom, learning, gravity ;
Who, as he lived beloved, so blestly died,
And now his sainted soul in heaven doth bide.

THE LIFE AND DEATH OF WILLIAM WHATELY,

WHO DIED ANNO CHRIST 1689.

WILLIAM WHATELY was born in Banbury in Oxfordshire, *anno Christi* 1583, of godly and religious parents. His father was oft mayor of that town. His mother carefully bred him up in the knowledge of the Scriptures from a child : he was also trained up in learning in the best schools in those parts ; and being of a quick apprehension, a clear judgment, and a most happy memory, he profited so much both in Latin, Greek, and Hebrew, that at fourteen years old he went to Christ's College in Cambridge. There he was a hard student, and quickly became a good logician and philosopher, a strong disputant, and an excellent orator. He studied also poetry and mathematics. He was a constant hearer of Dr. Chaderton

and Mr. Perkins. And his tutor calling his pupils to an account what they had learned ; when any was at a stand, he would say, " Whately, what say you ? " and he would repeat as readily as if [he] had preached the sermon himself.

Being Bachelor of Arts, his father took him home ; yet there also he followed his study. Afterwards he married a wife, the daughter of Master George Hunt, an eminent preacher, who persuaded him to enter into the ministry ; and therefore, going to Oxford, he commenced Master of Arts, and presently after was called to be a lecturer at Banbury ; which he performed with good approbation for four years, and then was called to the pastoral charge there, in which place he continued to his death. He was naturally eloquent, and had words at will : he was of an able body and sound lungs, and of a strong and audible voice. He was a Boanerges, " a son of thunder ; " and yet upon occasion a Barnabas, " a son of sweet consolation." His speech and preaching was " not in the enticing words of man's wisdom, but in the demonstration of the Spirit and of power." He was an Apollos, eloquent and mighty in the Scriptures. He catechized and preached twice every Lord's Day, and a weekly lecture besides ; yet what he preached was before well studied and premeditated. He usually penned his sermons at large ; and if he had but so much time as to read over what he had written, and to gather it up into short heads, he was able to deliver it well-near in the same words. His preaching was plain, yet very much according to Scripture and the rules of art : he made good use of his learning, yet without affectation. He used to read books most swiftly, and yet not cursorily ; being able, when

he had done, to give an account of the substance and most remarkable passages of what he had read. And it pleased God to put a seal to His ministry, in the converting, confirming, and building up many thousands in the course of his ministry.

He was a diligent visitor of the sick under his charge without respect of persons: he was a great peace-maker amongst any of his flock that were at variance. He had a heavenly gift in prayer, both for aptness and fulness of confessions, petitions, supplications, intercessions, and praises, together with fervency of spirit to pour them out to God in the name of Christ. When he had read a Psalm or chapter in his family, in his prayer he would discover the scope, meaning, and chief notes of observation, and their use, [so] that his prayer was an excellent commentary thereupon; and this not only in the plainer, but in the harder texts of Scripture also. His constant practice was, besides family prayer twice a day, and sometimes catechizing, to pray also with his wife, and alone, both morning and evening. He set apart private days of humiliation for his family upon special occasions, and oft for their preparation to the Lord's Supper; at which times he would exceed himself in pouring out his soul to God with many tears. He was much in days of private fasting, and humbling himself alone before God; which impaired his health, but made much for the health of his soul. He was very able and very ready to confer with and to resolve the doubts of such as came [to] him. He bare such a tender love to that great people over which God had set him, that, though his means was small, and he had many offers of great preferment in the church, yet he would not leave

them. He was daily inquisitive after the affairs of God's church, and sympathized with God's people, both in their weal and woe.

He was much grieved when he saw that difference in opinions bred strangeness amongst Christians, that agreed in the same fundamental truths. He was judiciously charitable to such as showed the power of godliness in their lives, though they were not of his judgment in all things. He was glad when any of the righteous smote him, and would take it well, not from his superiors only, but from his equals and far inferiors, and would really show more testimonies of his love to such afterwards than ever he did before. He abounded in works of mercy; he was a truly liberal man, one that studied liberal things, seeking out to find objects of his mercy, rather than staying till they were offered. He did set apart and expend, for many years together, for good uses, the tenth part of his yearly comings in, both out of his temporal and ecclesiastical means of maintenance. He entertained some poor widows, or necessitous persons, weekly at the least at his table; and his estate prospered the better after he took this course; and in his sickness he comforted himself with that promise, Psalm xli. 1-3: "Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble; the Lord will strengthen him upon the bed of languishing," &c.

His last days were his best days; for then he grew exceedingly in humility and in heavenly-mindedness. And a good while before his latter end, God gave him victory over his greatest corruptions, which for a long time kept him in continual exercise. About eight weeks before his death, he was much troubled

with a cough and shortness of breath, which much weakened him; yet he preached divers times, till his increasing weakness disabled him. In his sickness he gave heavenly and wholesome counsel to his people, neighbours, and friends, that came to visit him; exhorting them to labour to redeem the time; to be much reading, hearing, and meditating upon the word of God; much in prayer, brotherly love, and communion of saints; and that they would be careful to hold that fast that he had taught them out of the word of truth; and that, whilst the means of salvation was to be had, they would neither spare pains nor cost to enjoy it.

His pains towards his end were very great, yet he bore them patiently. He was much in ejaculations and lifting up his heart to God in behalf of the church and state, and for himself also, wherein he was most frequent and earnest a little before his death. A godly friend and minister praying with him, that, if his time were not expired, God would be pleased to restore him for the good of His church; or if otherwise, that He would put an end to his pains, if He saw good; he, lifting up his eyes steadfastly towards heaven and one of his hands, in the close of that prayer gave up the ghost, shutting his eyes himself, as if he were fallen into a sweet sleep, *anno* 1639, and of his age 56. God took him away a little before the civil wars began, and before the sad desolations that fell upon the town of Banbury in particular.

Renowned William Whately also wins
Like fame with Bolton, as two equal twins
Of honour and renown, for piety,
And admirable parts in 's ministry;

In Latin, Greek, and Hebrew rarely able ;
A disputant also unconquerable ;
Of apprehension quick, of judgment clear,
Strong memory ; and, that which was most dear,
Of a most holy life and conversation ;
Who many souls did win to Christ's salvation :
And divine-like in Scriptures eloquent ;
In prayer, preaching, faithful and fervent :
Much charity and love who still express'd ;
Among his people a peacemaker bless'd ;
Pitiful, patient, full of courtesy :
His soul with Christ now reigns most gloriously.

APPENDIX.

(See p. 11 of vol. ii.)

THE LIFE AND DEATH OF MATTHEW PARKER,

WHO DIED ANNO CHRISTI 1574.

MATTHEW PARKER was born in the city of Norwich, *anno Christi* 1502 ; and having [spent] some years at school, he went to Cambridge, where he was admitted into Corpus Christi (Bennet) College, in which place he profited so much that he was chosen Fellow, and grew so famous that Queen Ann Boleyn (mother to Queen Elizabeth) made him her chaplain, whereupon he commenced Doctor in Divinity : and after her death King Henry VIII., and after his death King Edward VI., made him their chaplains, and preferred him to be Master of Bennet College ; besides other ecclesiastical dignities which they advanced him to. But in Queen Mary's days he was despoiled of all, and was compelled to live a poor and private life : but so soon as Queen Elizabeth came to the crown, she made choice of this Dr. Parker, for his admirable learning and piety, to be the archbishop of Canterbury, *anno Christi* 1559 ; which place he supplied with great commendation for above fifteen years.

His works of charity were very eminent. He gave to the corporation of Norwich, where he was born, a

basin and ewer double-gilt, weighing one hundred and seventy-three ounces; as also fifty shillings a year for ever, to be distributed amongst the poor of that city; and six anniversary sermons in several places of Norfolk: to Bennet College he gave thirty scholarships, built them a library, and bestowed many excellent books and ancient manuscripts upon it, besides three hundred ounces of silver and gilt plate; and the perpetual patronage of St. Mary Abchurch, London. He carefully collected and caused to be printed divers ancient Histories of England, which probably had otherwise been lost. He died in peace *anno Christi* 1574, and of his age seventy-two.

What Heaven bestow'd upon him, he was free
To give to others; for his charity
Was known to many, whose impatient grief
Enforced them to implore his sure relief.
His worth was such that 't was disputed which
Pray'd for him most,—either the poor or rich.
The poor, they pray'd (as they were bound to do)
Because he fill'd their souls and bodies too.
The rich desired his life because his store
Sustain'd their souls, and help'd maintain the poor.
Thus having spent his days in love, he went
In peace to Heaven's High Court of Parliament.

INDEX TO THE LIVES.

Abbot, Robert, ii., 280
Amandus Polanus, ii., 247
Amsdorfius, i., 289
Andreas, James, ii., 92
Andrewes, Lancelot, ii., 156
Aretius, Benedictus, ii., 272

Babington, Gervase, ii., 195
Bale, John, ii., 250
Benedictus Aretius, ii., 272
Berengarius, i., 1
Beza, Theodorus, ii., 206
Bilney, Thomas, i., 141
Bolton, Robert, ii., 341
Boquine, Peter, ii., 46
Bradford, John, i., 211
Brentius, John, i., 344
Bucer, Martin, i., 178
Bucholtzer, Abraham, ii., 66
Bugenhagius, i., 270
Bullinger, Henry, ii., 24

Calvin, John, i., 312
Capito, i., 157
Carlostadius, i., 155
Caspar Hedio, i., 190
Chemnitius, Martin, ii., 74
Chytræus, David, ii., 129

INDEX TO THE LIVES.

- Colet, John, i., 112
Cowper, William, ii., 306
Cranmer, Thomas, i., 262
Cruciger, i., 169
- Danæus, Lambert, ii., 118
Dering, Edward, ii., 28
Diazius, John, i., 166
Drusius, John, ii., 275
- Erasmus, Desiderius, i., 68
Erpenius, Thomas, ii., 336
- Fagius, Paulus, i., 171
Farellus, William, i., 337
Flacius Illyricus, ii., 40
Fox, John, ii., 81
Frith, John, i., 137
- George, Prince of Anhalt, i., 191
Gerardus, Andreas, ii., 261. See also *Hyperius*.
Gilpin, Bernard, ii., 51
Grindal, William, ii., 49
Grynæus, John James, ii., 277
Gualterus, Rodolphus, ii., 76
- Hedio, Caspar, i., 190
Hemmingius, Nicolas, ii., 124
Heerbrand, James, ii., 126
Holland, Thomas, ii., 248
Hooper, John, i., 202
Humphrey, Laurence, ii., 91
Huss, John, i., 13
Hyperius, i., 310. See also *Gerardus, Andreas*.
- Illyricus, Flacius, ii., 40
- Jerome of Prague, i., 24

Jewel, John, i., 354
John à Lasco, i., 285
Jonas, Justus, i., 194
Judæ, Leo, i., 159
Junius, Franciscus, ii., 179

Knox, John, ii., 1

Lasco, John à, i., 285
Latimer, Hugh, i., 254
Leo Judæ, i., 159
Luther, Martin, i., 35

Marlorat, Augustine, i., 288
Martin Luther, i., 35
Martyr, Peter, i., 241
Melancthon, Philip, i., 274
Musculus, Wolfgangus, i., 291
Myconius, i., 161

Nowell, Alexander, ii., 135

Æcolampadius, John, i., 125
Olevian, Caspar, ii., 77

Pareus, David, ii., 330
Parker, Matthew, ii., 11, 354

Paulus Fagius, i., 171
Pellican, Conrad, i., 268
Perkins, William, ii., 145
Peter Martyr, i., 241
Peter Ramus, ii., 8
Philpot, John, i., 259
Piscator, John, ii., 313
Polanus, Amandus, ii., 247

Ramus, Peter, ii., 8

- Regius, Urbanus, i., 151
Reinolds, John, ii., 219
Ridley, Nicholas, i., 225
Rogers, John, i., 195
Rollock, Robert, ii., 119

Sadeel, Anthony, ii., 105
Sandys, Edwin, ii., 191
Saunders, Laurence, i., 198
Scaliger, Joseph, ii., 245
Sculdetus, Abraham, ii., 339
Simlerus, Josias, ii., 43
Sohnius, George, ii., 89
Strigelius, i., 341

Tailor, Rowland, i., 207
Tindale, William, i., 146
Tossanus, Daniel, ii., 136
Trelcatius, Lucas, ii., 205
Tremellius, Immanuel, ii., 45

Urbanus Regius, i., 151
Ursin, Zachary, ii., 63

Vergerius, i., 339
Viretus, Peter, i., 352

Whately, William, ii., 348
Whitaker, William, ii., 109
Whitgift, John, ii., 197
Wickliffe, John, i., 9
Wigandus, John, ii., 70
Willet, Andrew, ii., 314

Zanchius, Hieronymus, ii., 96
Zegedine, i., 370
Zuinglius, Huldericus, i., 99

END OF VOL. II.

LONDON :
PRINTED BY WILLIAM NICHOLS,
46, HOXTON SQUARE.

